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CONTENTS

	Page
RELIGIOUS EDUCATION AND THE RIGHTS OF THE CHILD	322
UNIVERSITY SCHOOLS OF RELIGION	323
<i>Anson Phelps Stokes</i>	
THE COLLEGE AND THE NEW SOCIAL ORDER	335
<i>William H. Taft</i>	
SOCIALIZING THE COLLEGE CURRICULUM	340
<i>Laenas G. Weld</i>	
COLLEGE AND FAMILY LIFE	345
<i>Laura H. Wild</i>	
PRESENT PROBLEMS IN SUNDAY SCHOOL WORK	352
<i>Herbert W. Gates</i>	
THE RECONSTRUCTION OF LOCAL RELIGIOUS EDUCATION	359
<i>E. Morris Fergusson</i>	
SUNDAY SCHOOL RECORDS AND EFFICIENCY	366
<i>Lavinia Tallman</i>	
RELIGIOUS EDUCATION AND SOCIAL BETTERMENT	371
<i>F. M. Crouch</i>	
THE BIBLICAL KNOWLEDGE OF HIGH SCHOOL STUDENTS	375
<i>W. H. Boddy and Helen S. Clair</i>	
THE CHURCH FACING FORWARD	382
1. The Hyde Park Baptist Church, Chicago	
2. The Church of the Disciples, Boston	
THE MADISON RELIGIOUS DAY SCHOOL	386
<i>William J. Mutch</i>	
AN EXPERIMENT IN RELIGIOUS EDUCATION	389
<i>Frederick Tracy</i>	
RELIGIOUS INSTRUCTION CORRELATED TO PUBLIC SCHOOLS	392
A CHURCH TRAINING GROUP	393
NOTES AND LITERATURE	395
OFFICERS AND DEPARTMENTS OF THE RELIGIOUS EDUCATION ASSOCIATION	407

RELIGIOUS EDUCATION AND THE RIGHTS OF THE CHILD

The thirteenth annual convention of the Religious Education Association will be held in Buffalo, N. Y., in the spring of 1915, probably in the month of March. The topic "Religious Education and the Rights of the Child" will be the theme of the convention, of the popular evening sessions and of nearly all the departmental meetings.

The emphasis of the theme will be on *the child*.

The child of to-day is the citizen of to-morrow; in the school of to-day is the society of to-morrow; in the church school of to-day is the church of to-morrow.

The convention will focus attention on the religious needs of the child, on the child's religious nature and its normal development. In order that we may have a truly religious society what do we owe to the child?

We are in the day of welfare work and the wisest workers are turning their attention to the child. May we not discover a religious interpretation for all programs of child welfare? May we not make clear the essential unity of all ministry to childhood? There is a holy passion in all devotion to their well-being, the passion of service for the eternal values in the child.

Such a convention should help, in the very fullest sense, to spiritualize all social work and to socialize all religious work at the point of the child; it should help to bring Sunday school, settlement, public school and home closer together, in harmony, in appreciation and in prophetic vision and labor for the rights and possibilities of childhood.

Farsighted observers everywhere tell us that we are at the dawn of a great revival of religion. It is already here in the new conscience on the eternal values of life, of the person. Property and things take their place as tools and servants, this one reality, life, this everlasting quality and thing, becomes motive, measure and master of all. And it is this thing, life, in its beginnings, its unfoldings, its determination that makes childhood focal to all our thinking. As seers of old so often said it becomes true that in this new day the little child leads us.

This timely topic seeks then to take the little child and set him in the midst.

UNIVERSITY SCHOOLS OF RELIGION

A STUDY OF EXISTING CONDITIONS OF THEOLOGICAL EDUCATION IN THE UNITED STATES, AND THE OUTLINE OF A CONSTRUCTIVE POLICY

REV. ANSON PHELPS STOKES

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I approach the subject of a University School of Religion not from the standpoint of a divinity professor, but from the point of view of a clergyman and university officer to whom the broad religious needs of the country have long been an object of special interest. The paper is in no sense an official utterance from Yale, but merely the expression of personal opinions.

IMPORTANCE OF A WELL TRAINED MINISTRY

I believe with my Puritan forbears that we can only be saved from "the evils of an illiterate ministry" by providing the best possible education for our religious leaders. And furthermore I believe with them that this is a matter of supreme importance to the whole commonwealth—and hence a worthy subject for discussion at such a convention as this.

Let us then consider theological education in a humble, reverent spirit, profoundly convinced that no educational problem is of greater importance. "Where there is no vision the people perish." Yes, but the vision and its transmission to the people depend largely on the religious leaders—the Pauls, St. Francis, Luthers, Maurices, Edwardses, Brookses, Bushnells, Finneys—the men whose life-work it is to make known the ways of God to men. The prophet cannot be made, but he can be given a fair chance to come to his own.

NEED OF AN INVESTIGATION OF THEOLOGICAL SEMINARIES

And yet important as is this matter of training for religious leadership there is a strange lack of thorough information available regarding it. In fact one of the most pressing desiderata is a survey of the whole field of theological education in the United States similar to Mr. Abraham Flexner's Carnegie report on medical education. Although not published until 1910 this report, supplemented by the work of the Council on Education of the American Medical Association, has been mainly responsible for closing 47 poor medical schools in three years,* and has been a tremendous stimulus towards

*Report of the Carnegie Foundation for 1913, p. 32.

the securing of higher standards of medical education all over the country. Now a similar report on American theological training would show some results almost as startling from the standpoint of efficiency, and would produce important results for the ministry of the future. The Carnegie Foundation has promised special investigations of agricultural and legal education and of the work of graduate and normal schools. I wish that theological schools might be added to their list, or, if this is impossible, that this study might be undertaken by the General Education Board or by some other competent agency.

CONDITION OF THEOLOGICAL EDUCATION

Let me indicate briefly the present situation. I shall base my statistics on the last printed report of the United States Commissioner of Education.* In 1911-1912 there were 182 theological schools, with 11,242 students and 1,502 teachers, the number of schools having been increasing steadily during previous decades. Whereas, under the pressure of public opinion, medical schools decreased from 151 to 115 in twelve years, theological schools increased in the same period from 154 to 182. This increase must be checked and the process of elimination begun. Mr. Flexner estimates that 31 strong medical schools† are all that the country actually needs, and yet there are 50% more American students of medicine than of divinity. So the question arises: How many of our theological schools may well be dispensed with by consolidation or otherwise? I shall not hazard an exact estimate but I am confident that if their present number were largely reduced in the next few years it would be distinctly in the interest of religion.

That this is true will be seen by again returning to a statement of ascertained facts. Only one-third of the students in our existing seminaries have a college degree (3,745 out of 11,242), and this is due largely to the low standards of admission existing in some places. Less than half have as many as ten students with college degrees, and only about fifty have twenty-five or more college graduates in attendance. If the number of schools were decreased in each denomination the tendency would be to focus attention on the improving of standards in those remaining. At present not only every denomination wishes to have its own seminary, but also every tendency in a denomination, and very often every local unit, be it synod, conference, or diocese.

*Report for 1912, Vol. II, pp. 366-381.

†See map p. 153, Medical Education in the United States and Canada.

Again most of the existing seminaries are in small towns away from the great currents of thought with which most men will have to cope later in life. Who can name even the state of many of the following small towns where seminaries are located: Bernard, Argenta, St. Leo, Naperville, Merom, Upland, Holland, Warrenton, Esopus, North Chili, Houghton, Ellenora, Selinsgrove, Due West, Kimberlin Heights, Wauwautosa. I do not say that some of these institutions are not doing good work, but I am sure that many of them could well be affiliated with schools in centers where the opportunities are greater, and the horizon less restricted. The country village is the best place for a boarding school for boys, and is frequently well adapted for an undergraduate college, but professional training needs the city or the university, and preferably both.

Again, in the large majority of cases the institutions are intensely and narrowly sectarian. Only ten are technically undenominational and several of these are merely Bible institutes. Probably only about a third of the total number have anything like a broad conception of the problems which Biblical scholarship, religious thought and social adjustments present to this generation. In most of them zeal is in excess of knowledge.

Furthermore the equipment of most is very inadequate. If we tentatively take 10,000 volumes in a library, and \$100,000 value of grounds and buildings, and an endowment of \$250,000 as representing a minimum to insure permanence and make possible relatively satisfactory instruction, we shall find only forty-five divinity schools, 25% of those enumerated, meeting the test. Several have only a single professor, many have no students with a college degree, and some have such meagre total incomes as \$551, \$1,295, \$550, and \$559! Under such conditions ministerial preparation of a high order is manifestly impossible.

Furthermore, the great majority is composed of separate, isolated institutions, existing solely for the purpose of training pastors of a single religious body, and not located close to high grade colleges. It follows that relatively few of our students of theology have during their days of preparation the quickening influences which come from living in an atmosphere freighted with the spirit of learning and of a broad outlook on life. In fact the officers of most of our denominational seminaries consider such influences distinctly dangerous, and probably from the standpoint of perpetuating their own views without change there is justice in their fears.

Considering the above facts am I not right in my first proposition—that we have too many isolated and inadequately equipped

seminaries, if the Christian Church is to be fitted to strengthen its influence on the intellectual leaders and to regain its power over the masses which compose our industrial population?

NEED OF SCHOOLS OF RELIGION AT UNIVERSITIES

We turn now to our second main point—that the best interests of the Kingdom of God demand the creation of a few great university schools of religion—not necessarily to take the place of all the denominational seminaries, but at least to set a standard for them and to give advanced training to the men of largest promise. Note the three words: *University, School, Religion*—for each is of importance, and each represents a departure from the major emphasis of the present.

UNIVERSITY, NOT LOCAL, SCHOOLS MOST NEEDED

Of the 182 existing seminaries only about 20 can be considered component parts of institutions of learning of established standing, prominent among the latter being Harvard, Yale, Colgate, Catholic University of Washington, Oberlin, Chicago, Boston, Northwestern, Vanderbilt, Tufts, the University of the South, and Augustana.

Other institutions have been wise enough to move into the neighborhood of universities or colleges so as to avail themselves of their broader opportunities. Such include Union, an admirably equipped and well-managed institution closely affiliated with Columbia,* the Andover, Episcopal and New Church Schools, built wisely under the shadow of Harvard, the four theological schools in Berkeley, the seat of the University of California, the Reformed Church Seminary near Rutgers College, and the Princeton Seminary of the Presbyterian Church near the University, the Rochester (Baptist) Theological Seminary closely affiliated with the University of Rochester, and the Theological Seminary of the Evangelical Lutheran church in Gettysburg near Pennsylvania College. The list might perhaps, with some stretching, be made to include twenty names, yet even here there is much needless duplication. Good reasons may be advanced for the teaching of liturgics, church government and theology in a denominational school, but for such an institution close to an adequately equipped university to support independent chairs of Hebrew or of Old Testament history seems in some cases both extravagant and foolish. "Episcopalian" courses in Hebrew or "Baptist" courses in Isaiah have no special merit.

*The students of the General Seminary (Episcopal) have also many of the educational advantages of Columbia. Similarly, the Episcopal Divinity School in Philadelphia and the Crozier Seminary (Baptist) are affiliated with the University of Pennsylvania.

Putting these two lists together we have at the most forty theological institutions with worthy collegiate connections or advantages. Even if eight or ten institutions of high standing in privileged communities but without close collegiate connections are added, such as the Hartford Seminary (Congregational), the Drew Theological Seminary, Madison, N. J. (Methodist), and the McCormick Theological Seminary of Chicago (Presbyterian), there remain almost three-fourths of our seminaries lacking in the breadth of intellectual and social opportunities necessary for the training of ministers equipped to meet the demands of our complex generation.

In so far as the location of seminaries is concerned the thing to be urged is that those that are not departments of universities should, as far as practicable, move to the neighborhood of established institutions of learning. Local pride must at times be sacrificed in the interests of the Church's needs. There are excellent precedents for such removals from country villages to a university atmosphere. The strong Methodist school of theology in Boston started in Newbury, Vt., moved to Concord, N. H., and then became an integral part of Boston University. It could never have obtained its present prestige or exerted its strong influence on its communion had it remained in Newbury. Similarly the Theological Seminary of the Northwest, now known as McCormick, could not have given its students anything like its present advantages had it remained in New Albany, Indiana, instead of moving to Chicago, with its extensive libraries and museums, and its opportunities for education connected with the university, the great churches, etc. The most striking illustration is the removal in 1908 of *Anlover* to Cambridge. A school with an adequate equipment, strong local ties and the rich history of a century, finding its influence waning, due partly to theological controversy and partly to isolation, saved its great inheritance by doing the only logical thing—removing to the proximity of a university. It is unfortunate that two almost equally promising recent plans have temporarily failed—the removal of the Berkeley Divinity School (Episcopal) to the neighborhood of Yale, and the suggested affiliation of the Meadville Seminary (Unitarian) with the University of Chicago.

I predict and hope that the next thirty years will see this movement to the universities accelerated. Theological schools must and will pass through the same stages as the schools for legal and medical education. One hundred years ago the leading law school in America was in a small country village—Litchfield, Conn. The most promising students even from the far South flocked to it.

Now there is no distinguished American law school apart from a university, and only a few detached law schools whose standing is respectable. Similarly two generations ago there were good medical schools for their time in small towns of New England and New York. To-day there is not in the country a single medical school of the highest standing (except the Jefferson Medical College in Philadelphia, which controls its own hospital) that is not connected with a university, and not a school of any repute apart from a university that is not in a large town or city. In this connection it is worthy of note that the first important catechetical school of Christendom was at Alexandria in the end of the second century when Clement and Origen taught under the shadow of the world-famed university, that the leading school of theology five centuries ago was at the University of Paris, and that in England the Non-conformist bodies have seen the need of establishing their theological colleges at Oxford and Cambridge—as Mansfield, Manchester and Westminster bear eloquent testimony, a movement for which John Wyclif gave an early precedent.

Canada has much to teach the United States in this matter. At several of her universities, and notably at Toronto, much progress has been made by grouping denominational theological schools about the government university, whose educational advantages they share in common, and a system of credits has been inaugurated for "religious knowledge optionals"—one course a year—which may be taken by the regular "arts" students at either the Episcopal, Presbyterian, Methodist or Roman Catholic schools. The precedent is worthy of careful study by our own state universities. Montreal has gone even further than Toronto, in that four independent theological institutions—Presbyterian, Congregational, Methodist and Anglican—have united in a single strong college affiliated with the university. The experiment is an encouraging and important one.

The practice of Scotland with its theological departments and halls at or near the national universities is another object lesson. It is one of the causes for the strength of the Scotch pulpit and for the influence of religion on the country. It is also true to the earliest American tradition. Harvard was established because its founders "dreaded to leave an illiterate ministry to the Church" and on its seal were placed the words "pro Christo et Ecclesiae"; Yale was established "for the upholding and propagating of the Christian Protestant faith." The training of men for the ministry was from the beginning a foremost consideration. It was emphasized again nearly a century ago when the two universities started separately

organized divinity departments. But unfortunately the denominational zeal of the last century, stimulated by the expansion of the country, led to the multiplying of small detached seminaries intended often for narrow propaganda purposes. The time has come when the emphasis in theological education should return to the universities.

SCHOOLS, NOT SEMINARIES, NEEDED

But the second and third words in our title also deserve at least passing mention. The place of training men for religious leadership should be a *school*, not a *seminary*. The word seminary comes from the Latin *seminarium*—a nursery-garden. It is identified in common usage with the "separation from the world and from modern thought" idea specially marked among some of our Roman Catholic brethren, and with a type of instruction where freedom of inquiry and the search for truth, even if they carry us over Niagara, as Dr. Taylor used to say, are discouraged. It still breathes the flavor of its origin, being a quiet secluded place for youth, away from the haunts of men and apart from the disturbing contacts of modern life and modern questions—a garden where the infant may grow up exactly as the Mother Church desires. Contrast with this the idea of a school—from the Latin *schola*—a place for stimulating discussion and instruction. Not a seminary where a definite system of doctrine is to be perpetuated at all hazards, but a school, under the patronage of a university, where the problems of religion are considered and weighed in the atmosphere of a reverent seeking after truth. Imagine to-day a medical seminary or a legal seminary in a country village apart from the world's life, devoted to teaching its pupils a system out of text-books! The mere thought of it is absurd. But the student for the ministry needs the methods and the contacts and the freedom of an institution of the same grade as the Harvard Law School or the Johns Hopkins Medical School, and he is not apt to get them in a seminary whose trustees and faculty are composed mainly of ultra conservative elderly clergymen, and whose organic association is with an American religious denomination. A first-class divinity school must have just as high requirements for admission and graduation, and for faculty appointments, as any other professional department of a university. It should be fitted to turn out earnest religious leaders who are scholars, or who at least appreciate modern scholarship, not merely seminarians. It should be prepared to provide adequate courses for post-graduate study.

MAIN EMPHASIS SHOULD BE ON RELIGION

There is a third important word in my title. It is *religion*. We are contrasting a University School of Religion with a local, denominational seminary of theology. Now between the words religion and theology there is a great gap. A man can have a theology, can accept an elaborate system of dogma, without having an atom of religion, but every religious man must have some theology, some idea of God and his relation to the world. The word religion is broader, more vital. It implies a living faith—a personal relationship to the Eternal Father. At a school of religion, theology is studied and it is a fundamental subject, but it is presented as a living thing—a means to an end—the bringing of the world into spiritual harmony with itself and with its Maker. The day has passed when a theologian—a Hopkins, an Edwards, a Bellamy—can satisfy a student by merely teaching him a “system.” To-day the student wants guidance not domination. He wishes to catch his vision in his own way with all the help which the whole history of thought can render. The study of religion must include not only its explanation: philosophy and theology; but its origin: anthropology, comparative religion, and the sacred scriptures of the Old and New Testaments; its development: church history; its expansion: missions; its application to the individual: ethics and religious education; its application to society: Christian sociology; its presentation: preaching; its cultivation: prayer and worship; its organization: Church policy, etc., etc. The field is broad, but religion—and supremely the religion of Christ—is the center about which the whole course of study must be built, and it must all be developed to meet the specific needs of our day and generation for religious leadership.

BEST LOCATION FOR UNIVERSITY SCHOOLS OF RELIGION

The question of the choice of strategic centers for the proposed university schools of religion is of importance. And notice that I am using the word in the plural. Some ardent advocates of the Yale School or of the Union plan seem to feel that there is only room for one institution. But I venture to think that there are at least six centers* worthy of development, and doubtless each is fitted to make its distinctive contribution to the cause: Cambridge, New Haven, New York, Chicago, Oberlin, and Berkeley, California—although Harvard and Yale afford the only opportunities

*It is not unlikely that Nashville, with Vanderbilt University and the Peabody College for Teachers as a nucleus, will supply the main center for the Southern States.

for important schools as integral parts of undenominational universities with historic conditions favorable to the combination of religion and learning, and with opportunities for broad influence. The former has the advantage of several more or less affiliated denominational schools, the latter that of a more evangelical tradition, and consequently the larger confidence of the churches. I would be untrue to my own conviction if I did not indicate my belief that Yale University had a peculiarly large opportunity and responsibility. It has religious traditions of over two centuries, including such names as Jonathan Edwards, David Brainerd, Timothy Dwight, Moses Stuart, Horace Bushnell, Nathaniel W. Taylor, William R. Harper and Theodore T. Munger; it has a strong department of theology—the next to the oldest in any American university; it has always stood for an earnest, Christian faith and activity which has manifested itself in a fine missionary history, recently emphasized by the starting of the Yale Mission College in China; it has a splendid undergraduate body to draw upon and to influence, and an intimate identification with the Christian Association movement; all of which, together with its location in the heart of a university with its rich libraries and other privileges, and its nearness to the American metropolis, give it unusual advantages.

We do not wish to do away with the well-equipped and wisely conducted denominational theological seminaries, but we hope that emphasis in the future will be placed first on the university schools, and second on the well-placed denominational schools, and that no amount of local pride or narrow ecclesiastical prejudice will be allowed to stand in the way of consolidation of most of the other schools in wisely chosen centers.

INCIDENTAL ADVANTAGES OF A UNIVERSITY SCHOOL

A university school of religion has certain incidental advantages that might not at first appear. Among these are the following:

Economy. A well-equipped university supplies libraries and museums, and courses in ethics, philosophy, psychology, education, sociology, economics, Greek and Semitic languages, modern languages, comparative religion, oriental civilization, evolution and other branches that have their bearing on training for various kinds of religious leadership. These represent, perhaps, one-half of the expense of an adequate school of religion, in other words such an institution can be developed at about one-half the expense if part of a university.

High standards. The competition for reputation and service among the different component departments of a university is stimulating to high educational ideals. The authorities demand the same standards for theological education that they do for other professional training. A broader competition than that within a denomination is needed to apply and enforce high requirements. There is no chance of a representative university filling a vacant chair by the appointment of a superannuated clergyman for whom friends wish an easy and respectable berth—a situation which often arises in the isolated seminary.

Educational Opportunities. These are partly implied in what precedes, but look over the Lecture Bulletin Supplement of one of our representative universities and you will see more clearly what I mean. Hardly a week passes but that the student has an opportunity to hear a national or international leader in some important line of thought or activity, and on Sunday the great preachers of the country can be heard in succession. Then, too, there are the riches of a university curriculum and the cultural opportunities which music and art afford, and the helpful contacts with men from all states and all the denominations, and from many foreign countries.

Breadth. To satisfy a modern world our churches must be broadened in their theology, their activity, their vision. The day when "authority" satisfies as against personal conviction has passed, and we may be thankful for it, although we should always treat with profound respect whatever has proved helpful to our forefathers. We ministers must know the conclusions of scientists and historians and social workers, and must have a faith that is so tested by a broad knowledge and experience that nothing can shake it. I have seen the pain of men when they found it necessary in their loyalty to Christ and to their intellectual self-respect to discard certain dogmas taught them as of divine origin in a narrow seminary, and I have known the years of struggle they have passed through before regaining a vital faith. The freedom of investigation and teaching at a university and the control of its school of theology outside of the clerics of one denomination, insure breadth of instruction, while the demands of the conservative churches form a balance wheel against the other extreme. Similarly, the life of a large community, with the possibilities of contact with its civic, social and industrial problems, helps to develop a breadth of sympathy with the complex needs of modern society.

Reaction on Students of other University Departments. The mere existence of a strong school of religion in a university helps

to create a spiritual atmosphere in which all students share. It tends to keep the Christian ministry in its various forms before undergraduates, and makes it possible to have them offered courses that should aid the cause of religion, such as the duly credited "religious knowledge optionals" given to students of the University of Toronto by its various affiliated theological colleges. In the latter the professors have an opportunity to prevent materialistic tendencies in university education, to assist students in their religious difficulties and activities, and to help uphold for the entire institution the motives and methods of Christian service.

Influence on Christian Unity. Our age is awake to the needs of church unity. The vision is a glorious one, but organic church unity without Christian unity as a basis is out of the question. It is only as sympathy between Christians of different names becomes marked that organic union will be possible. Now the isolated denominational divinity school,—in which the large majority of our theological students is now trained—whatever be its purposes and advantages, is apt to be the foe of Christian unity, just as the university school of religion is its ally. For instance, will not the 31 Methodists and 29 Congregationalists and 24 Disciples—to say nothing of many Presbyterians and Baptists and representatives of other communions in the Yale Divinity School—be broader in their sympathies because of their intimate associations here? The proposition seems self evident.

OBJECTIONS ANSWERED

To me, in view of all these advantages, this plan for a university school of religion is an inspiring one. Only two objections have been raised against it: the objection that it is not sufficiently denominational and dogmatic to fit a man for his own particular ministry, and the fear that the mere existence of a school as part of a large and vigorous community will prove distracting to its students.

The fundamental answer to the first objection is that we cannot be good Baptists or Episcopalians until we are good Christians. At bottom all Protestant communions worship the same God, sing the same hymns, follow the same Master, accept the same Bible. On most basic things we can agree. But it is right and proper to develop, as Union has done more adequately I think than any other school, courses on denominational policy to fit men for a sympathetic and intelligent understanding of the distinctive tenets of their communion; somewhat as our men in the Law School who are going to

New York have special courses in legal procedure under the New York code. I do not believe that university schools of religion will weaken legitimate denominational loyalty, or faith in the fundamental Christian verities, although I feel very sure that they will weaken much undue ecclesiastical and theological prejudice. Those who are liberally minded but who wish a more distinctive atmosphere, may compromise by supporting denominational schools at university centers.

As to the second objection—that university schools are distracting—the answer is equally simple. Modern life is distracting; but we must learn not to let it distract us. We must be able to read our prayer book in the train as the Catholic priest does, and to commune with God when in the busy haunts of men. In a word the leader in the modern world who has not learned concentration is doomed. The buildings of the great divinity schools in even our largest city are admirably planned to give all needed quiet, and if the man is distracted unduly by the glitter of Broadway or the attractive electives of Columbia, he has only himself to blame. He is not fitted to master others for he is unable to control himself. It is, of course, desirable that divinity students should have a special hall of residence of their own and that the life within it should be of a character suited to develop high idealism and deep spirituality, together with that *esprit de corps* which is of such large value in education. It is the absence of these residential colleges that gives such an unfortunate lack of warmth to theological training at most of the continental universities.

DEPARTMENTS OF STUDY CONTEMPLATED

I have found the consideration of the general advantages to be derived from university schools of religion so absorbing that I have no time left for details of the curriculum. The School of Religion being developed at Yale is intended to fit both ministers and laymen for five careers—all intimately bound up with the hastening of the coming of the Kingdom of God in the world. The division here is not final but it is perhaps as good as any other: The Departments of Pastoral Service, Missions, Religious Education, Social Service, History and Philosophy of Religion. It is well that they should exist side by side so that each man may get an insight into the lines of work parallel to his own. The plan represents not merely an addition of a few courses to our divinity school curriculum, but to a large extent its reconstruction with reference to the needs of

modern scholarship, twentieth century democracy and world evangelization. It is, of course, understood that the work should be exclusively for college graduates—representing a graduate course—and that probably a tuition fee should be charged. The instruction should be broadened so as to include the available courses offered in all the departments of the university, and the whole scheme should be thoroughly co-ordinated. This does not mean that I would advocate placing all seminaries in the country on a similar basis; far from it. There is need of Bible teachers and of country ministers in certain sections, where it is impossible even if it would be desirable, to make them take a complete preliminary college course—but the schools which we are considering are merely for the leaders.

It is the need for trained leadership in religious thought and activity, to inspire and direct the churches to play their part in ushering in a higher civilization, that so strongly appeals to me. I hope that it may so impress some men and women of vision and of means that one or two of our great universities may secure the large endowments needed to render the world this unique service.

THE COLLEGE AND THE NEW SOCIAL ORDER

WILLIAM HOWARD TAFT, LL.D.

Professor, Yale University, New Haven

The general subject of this conference, which has brought so many distinguished men and women to New Haven, has been Higher Education and the New Social Order. I am most reluctant to take part in the proceedings because of my inability to contribute anything of value to the symposium of thought that I doubt not will have a most useful influence in the country when printed in the proceedings of the conference. I am not sure that I know what is meant by "The New Social Order." If it means something that some people seem to think it means, I am very sure that the only attitude that I could sincerely take in respect to it is that it is my religious duty, and my duty as one of the faculty of a college, to oppose its coming. If it means the pulling down of all the institutions of society, including the maintenance of individual liberty, which includes the right of men to earn and save and enjoy the benefits of the practice of their prudential virtues, then I consider it the highest obligation of those moved by the principles of religion

and a love of their fellowmen, and who are training the youth of the coming generation, to oppose this destruction of the inestimable boon that has been left us by our ancestors, with all possible ability and energy. If it means that we are to introduce into society, not an equality and freedom of opportunity, and equality of rights and duties, and equality before the law, but rather a dead level of equality of condition, of character, of ambition and of share in a common fund; that we are to leave to the adjudication of social committees the compensation to be rewarded to labor, mental and physical; if it means the attempted abolition of all inequality by legislation, and the unendurable tyranny that such a system will involve, and the paralysis of human progress that must follow it;—then true religion, and the exaltation of college education as an instrument for the promotion of society and humanity, demand a fight to the uttermost against such dangerous and erroneous doctrine.

If, however, the new social order means a society improved, rejuvenated and reformed by the infusion into society of a stronger current of brotherly love, by a halting in the devotion of our entire energy to material development and the accumulation of wealth and capital, by a diversion of much of that energy to helping along, through sane and wholesome measures, those who have fallen behind in the industrial race, by an awakening of the sense of responsibility of all for each, and a stirring in the souls of all men of a stronger spirit of service to the state and all the people, then such new social order should command the heartfelt approval, the sincere effort and the cordial self-sacrifice of every lover of his kind. The new social order, if it is to be a permanent condition, making for real advance in human progress and happiness, must conform to natural economic law and be consistent with the possibilities and the frailties of human nature and their practical betterment.

The moral philosophers correctly point out that the psychology of society or of a group of men may be different from the psychology of the individuals composing it. Certainly, the psychology of a mob is quite different from the average mental and moral state and action of the individuals composing it. Unfortunately in a mob its moral standard tends downward and is below the average of the individuals composing it. The hope of society must be that the influence of the men of the higher ideals, of the higher morality, of the higher character and the greater experience may be greater than the ratio of their number to that of all. However different the resultant purpose of society may be from the sum total of the tendencies of the individuals composing it, no one has yet demon-

strated that the hope for future progress of society is not finally dependent on the elevation of the individual, on his sense of responsibility, on his ideals, his willingness to make self-sacrifice to reach them, and on all the prudential virtues that actual struggle with the obstacles of life develops. Therefore, in considering any possible new social order that shall be better than the existing social order, we must give persistent attention to the improvement of the individual and to the study of existing human nature as we know it in the very practical problem of stimulating him to making himself better. It is a barren and blind conception of the new social order in which, somehow or other, society is to grow better and is to lift itself by its bootstraps, without each man's contributing his share to the general progress by himself becoming better, without each man's appreciating more fully his responsibility to society and his fellows whether he be rich or poor, high or humble, and without putting quite as much emphasis on the duties of every one whether capitalist or laborer, as upon his rights. It is so easy in a discussion of social questions to allow one's self to be aroused to righteous indignation by focusing one's attention on the sufferings of humanity and of those who are unfortunate either through their own faults or through the hardships of conditions, and thus lose one's sense of proportion by failing to see the general average progress that has been made in the individuals and society as a whole. We are thus led easily to a hunt for a scapegoat for those who seem to be suffering from the injustice of society, and to visit with denunciation those who are well-to-do. Now I am far from saying that those who seem to be fortunate in this world necessarily deserve to be so, and I am far from denying the injustices and inequities that grow out of human society and its institutions which it may be possible to mitigate and ameliorate, and the cure of which may well command the greatest enthusiasm and the highest social service. But what I insist upon is that we do not promote human progress toward an ideal by losing all our common sense and sanity in the contemplation of one part of the whole picture, or by ascribing to material luxury and wealth all human happiness or by denying to those who are poor and struggling the possibility of greater human happiness. "The mind is its own place and in itself can make a heaven of hell and a hell of heaven." In this struggle for the elevation of the individual, for making the better man, making the moral man, making the stronger man to do the right and reject the wrong, to see his duty and accept it and overcome temptation, religion and education are the highest instrumentalities that we know.

I am not here to discuss, because there are those who can discuss them with much more force than I, the evidences of revealed religion or to consider the question whether a man may attain the highest level of morality without the aid of religion, or in this connection, to institute comparison between Socrates and Marcus Aurelius on one hand and great Christian characters on the other. It is enough for my purpose to say that in this workaday world, in the average defects of human nature among men and women as we know them, true religion and an underlying sense of responsibility to God are indispensable to the prevalence of real morality and the promotion of self-restraint and the exhibition of self-sacrifice by its individuals so as to make society possible and useful to mankind. True religion is inculcated in college by the Church, and by the various streams of influence in student life that were so graphically pictured this afternoon by John R. Mott, that apostle of the student religious movement of the world. It teaches the duty and joy of public and private service. It arouses the fervor of the reformer and reveals the happiness of him who can say in his heart, "I have, out of my life and work and struggle, done some good for my fellow man." How inspiring it was, how full of hope it was, to hear from Mr. Mott the fact that religious influence was exercising a powerful and growing influence among all college students of the world! We know that the moral and religious standard is higher at Yale than ever it was, and it is the highest satisfaction to hear from such a reliable source that what we find here under our eyes is being manifested the student world over.

Less important than religion, less indispensable, but still most helpful in the pursuit of morality and its maintenance, is clear thinking which gives a sense of proportion as to practical moral and social progress. This, for lack of another word, we call "sanity." Such clear thinking and sanity are prompted by close study, by well-rounded mental discipline, by the judicious and well-timed exercise of mental muscles, with a view to their exercise upon the problems of life. These things one ought to receive in a sound college education. If religion or education, or both together, take a form so unbalanced and extreme that they produce hysteria and theories of reform that are utterly inconsistent with the actual elements of the problem that human society has to solve, then, however seemingly high the ideal, it will fail, and in the failure time will be lost, steps will have to be retraced and real progress sought by a return to practical ideals and less ambitious plans. It is this danger of a waste of time and effort that makes clear thinking so important in our

struggle for human progress and that throws such a critical responsibility on those who shape and give scope to college education. The hysteria and misguided enthusiasm aroused by real wrongs and a lack of a sense of proportion in regard to their possible remedy, manifests itself in hunting a scapegoat for the sinner, and the lazy, and the shiftless, in the injustice of our social system. It results in such informing and significant exhibitions as we have had from the Independent Workers of the World, with their motto of "No God, No Flag, No Country," and their impudent, lawless, selfish and unjust demands that are based on the proposal that society owes them a living whether they make effort and labor or not. The ministers of religion do not help their auditors, who fail to keep clearly in mind the necessity that all men have duties as well as rights, that all men must exercise self-restraint and self-sacrifice and industry and benevolence and generosity, and they make neither for social nor religious progress when they preach doctrines that arouse in those who have not, merely the selfish desire to take from those who have, and who encourage the resentment and harsh feeling of class against class, by failing to dwell on the whole picture of human society, rather than on a single part of it. The wickedness of those who by greed and corruption and oppression have amassed wealth, and the failure of those who even by right methods have become rich, to appreciate the responsibility that good fortune places upon them, of course should be held up to contumely and condemnation, but so too should the reckless and wanton lawlessness and class hatred and the indiscriminate advocacy of doctrines that would ruin society and take away the hope of all progress. Therefore, with the fervor of the religious spirit, with the high ideals that college education brings, we must unite clear thinking and sanity if we would accomplish good and make a new social order that will mean practical progress.

Now I would be very much disappointed if anything I have said should be interpreted to mean that I am not in favor of real social reform and am not very hopeful that much is to be done in this direction. It is most encouraging to note the earnest investigation of the suffering in society, the study of problems of sociology, the systematic effort to promote the health and the comfort of the congested population. Speed the success of all such work. The interest that is awakened in our student body in these movements is of the highest value, and with the religious spirit develops the aspiration for service that must make for righteousness and better things, socially, politically and morally.

The things that we must fight hardest in college life and in the

religion and education of students is indifference and cynicism. Give me misdirected fervor, wild theories lacking in sanity, extreme error, if only the sincere spirit of religious and social service is alive and militant, because the hard experience of practical results will temper this into useful activity later on. But nothing can overcome the smug contentment and cynical satisfaction of those who don't care and whose selfish lives dry up the springs of the spirit of human brotherhood and kill the gratitude for the blessings of God. They in their attitude furnish the argument for the Haywoods and the Tannenbaums. Let us be glad that their number is not increasing. Let us be thankful that they are receiving no encouragement from the present religious and educational influences of our colleges.

THE SOCIALIZATION OF THE COLLEGE CURRICULUM

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Nothing is more characteristic of the present age than its lack of respect for mere tradition; and in no field is this more apparent than in the field of education. Not only have its methods and its subject-matter been vigorously assailed but its very purpose.

Thirty-five or forty years ago, while some of us were yet in college, Science, through such representatives as physics, chemistry and biology, was putting forth its claims for recognition in our college courses on terms of equality with the ancient classics, history and philosophy. The proud position which it now occupies was won only after bitter contest and against violent protest. Not only are the sciences secure in their position, but the scientific method has invaded every department of learning. Metaphysics has come to regard physics as the very bed rock upon which it must build; philosophy has flowered forth in scientific psychology, and gives promise of a rational ethics as an early fruitage; history has swept into its train the whole group of social and political sciences; the ancient classics themselves have shaken off the dust of centuries and the dead languages actually live among us, as never before.

But these adjustments had scarcely been effected before the so-called "elective system" was thrust upon our unwilling attention.

Many of us have been members of faculties more or less divided by this newer issue; but most of us have now accepted the principle, in so far as it actually stands for systematized election, at least.

Today, in fact, no one regrets these changes; but there are many who feel sure that we have departed quite far enough from the older order of things in education. In reality, however, we have only broken camp and made ready for a bold march into new and hitherto unoccupied territory. The revolutionary changes in college curricula already cited are, as I take it, in the direction of their socialization. The further changes which they are to undergo will be in the same direction and still more revolutionary.

If the college curriculum concerned only college men it might well be just what college men might choose to make it. But such is not the case. The whole system of education is largely dominated by the college and that too largely in the interests of the one pupil out of every hundred entering the elementary schools who finally secures a college degree. There may be those who claim that this is as it should be, who claim that the one per cent elected are, from the college standpoint, of more consequence than the ninety-nine per cent who from choice, or incapacity, or necessity, fall by the way and are rejected. With those who hold to this view I have no quarrel; nor have I any quarrel with those who in this twentieth century would champion the "divine right" of kings. History has answered the arguments of the one no more decisively than it is now answering those of the other. Education will doubtless continue to be largely under the direction of college men, even more so than in the past. But it will be so because these men are becoming keenly alive to the situation and are inquiring how they may meet the tremendous social responsibility now being thrust upon them.

The college curriculum is to be thoroughly socialized; but how? It would be a bold man and a presumptuous who would venture to specify how; but we will venture to predict that the change will be brought about, as those already mentioned have been brought about, by a succession of compromises between the conservative and the progressive elements of college faculties. And this is quite as it should be. There is much to be conserved and there is much room for progress. There is little room for iconoclasm. Ideals and standards cannot be dispensed with. On the contrary further emphasis should and will be placed upon each.

It is the relatively high efficiency of its methods, industrial and otherwise, rather than its utilitarianism, that characterizes the present age. This it is that has made it possible for the common man

of today to enjoy the comforts and amenities and even the luxuries of life which, in former times, were the privilege and monopoly of the rich. Indeed the industrial revolution in whose vortex we are still spinning will sometime be recognized as one of the greatest movements in human history. Like every other great revolution this has stood, and stands, for an ideal. Its ideal is *efficiency*.

Ideals are world-old. Among primitive races the ideal man was the one who could hurl the heaviest stone or wield the heaviest club. That ideal has served and does still serve its appropriate purpose. Later there were added to these merely brutal requirements, grace and skill in the exercise of arms, courteous consideration of the weak, together with a general uprightness of character, and there appeared the knight of the age of chivalry. This ideal, too, has served a most useful purpose. It still tingles in Anglo-Saxon blood and is ever ready for instant revival, as witness the tragedy of the Titanic. And there are many other ideals, more or less worthy, each of them in a sense epitomizing some broad phase of human progress or attainment, some phase of culture. As a complex of many of the worthiest of these we have what we may call, for present purposes, the college ideal. This is broad enough to admit the ideals of art, of literature, of science. Is it broad enough to admit, too, the industrial ideal? If not, it is still too narrow and must be expanded; just as thirty-five or forty years ago it was so expanded as to admit the ideals of science.

The industrial ideal is efficiency—downright, practical, workaday efficiency—and it is futile to deny or to seek to evade this premise. Indeed, efficiency is more than an industrial ideal. It is Nature's ideal. The fittest have survived in the struggle for existence, and the "fittest" have been in each case the most efficient under the conditions of the struggle. It is the esthetic ideal, for our perception of beauty is primarily but a recognition of adaptability to purpose, that is, of efficiency; and secondary canons are more or less directly traceable to this primitive test. Ethics itself is, in its last analysis, but the science of social efficiency.

In insisting upon the admission of the industrial ideal to the college sorority of ideals, we are not seeking to impose upon the colleges the necessity of becoming trade schools. We shall have enough of these in due time—too many of them too soon if we are not careful. We are only insisting that the colleges get squarely and unfalteringly in line with the movement which has led us to recognize the necessity of the trade school, the movement for greater efficiency, industrial and intellectual and moral; for there is but one

highest type of efficiency; and that is the trinity of these, which is social efficiency.

I feel, for one, that there is something intensely practical in this, something of intense human interest. Is not our great modern world, palpitating with energy and buoyant with enthusiasm, well worth serving? And need they who render efficient service in any of its myriad functions be considered as uncultured while we render homage to those who devote themselves to poetry or philosophy or pure science? Far be it from me to belittle the fine literary and scientific culture for which our colleges have ever stood and will continue to stand, that culture which has so enriched and does still enrich our intellectual life. But college men may not refuse to recognize the broader definition of culture to which they have themselves, happily, contributed so much, the culture which is the spirit and the power to be of service to society in any of its useful activities; and the measure of this culture is efficiency.

But there is a notion abroad that culture is essentially genteel. Let it stand; but let us remember that our notions of what is genteel are much entangled with traditions and conventions. The days of chivalry had long gone by before men of letters and science were admitted, as such, to the genteel orders of knighthood. We have still far to go in the same direction. It is genteel to trace the etymology of a word; but is it so to breed up an ox? Oh! Beef is genteel but ox is vulgar, as Wamba points out to us. It is genteel to paint a picture or to render a sonata; but is it so to adjust an eccentric or to cut a gear wheel? It is genteel to don cap and gown and march in academic procession; but decidedly otherwise—so think some of us—to don overalls and join the procession marching into the rolling mill. It is quite genteel for Mary to teach school for a salary of fifty dollars a month; but John, who earns fifty dollars a week in wages as a steam fitter is not her social equal, particularly if Mary's father happens to be a professor or an editor or something equally genteel. Such are the conventions which still bar the way to the just estimate of social and economic values, to the just evaluation of culture as measured by efficiency.

These conventions ought to be abolished. They are being abolished. Values are being readjusted, as they should be. In this new appraisalment labor is getting such recognition as never before. The brick layer is getting as much as the instructor in calculus, because his services are worth as much. Living is high. Why? Because more people are living. We read much about the extravagances of the working classes these days; how they spend their

evenings at theaters; dine at restaurants; go on Sunday excursions; dress their wives and daughters in silks and furs; even send their sons and daughters to college. What a shame is all this! The workingman has forgotten his proper place, say you? No! He is finding it, and once having found it, he is bound to keep it.

And this situation is having its effect upon the colleges. Mechanics and farmers are indeed sending their children to college and in increasing numbers, as an analysis of the greatly increased enrollment in recent years clearly shows. The college atmosphere is becoming socialized; and likewise, as rapidly as conservative faculties shall permit, the college curriculum. Is this not true? Look at the catalogue of your *alma mater* in which your name first appeared as a member of the freshman class, and compare the curriculum as there published with that offered by the same institution today, if you would be convinced. Ask yourselves too, what influence your *alma mater* could exert today had it clung to the traditions which faculty and students alike then held to be all but sacred, and you cannot regret the change.

Other changes, too, are looming large in the near future. The scholastic, the pedantic, the academic are no longer to be the vogue, but are surely giving way to the useful, the practical, the efficient. College professors are, more generally than ever before, men with social instincts and of social power. They are not only responding to the new demands but have even been instrumental in instigating them. The college is more and more "of the people, for the people and by the people." Because it is so, it serves, not only the one out of every hundred pupils entering the primary schools, upon whom it finally confers its degree, but also the ninety and nine.

Is this all quite true? I wish that it might be. But colleges are human institutions; and

"Man never is, but always to be blest."

PREPARING FOR SOCIAL AND FAMILY LIFE

THE PREPARATION OF STUDENTS FOR CIVIC LIFE, CHURCH LIFE AND FAMILY LIFE

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Having the option of making either an extensive study of conditions in the country at large or an intensive examination of a few typical institutions, I have chosen the latter, realizing that it would be quite impossible to conduct a questionnaire for the hundreds of colleges over our land, which would be other than provokingly superficial, and preferring to speak of institutions of which I have had personal acquaintance. I have therefore selected two groups, one in the Middle West and one in New England, which represent almost all the various types of institutions of collegiate rank: the university, the small college, the coeducational college, the men's college, the women's college, the affiliated institution, the college with the city environment, and the college with the country environment, the institutions which are not afraid to advocate openly the legitimate alliance of the practical with the theoretical in higher education, and the more conservative colleges which still stand strictly for the cultural ideals as opposed to anything which may savor of the professional. These two groups are Boston University, Williams, Smith and Wellesley Colleges in New England, and Oberlin, Western Reserve University, and Lake Erie College in Ohio. I am well aware that to westerners and southerners this will be considered a sectional investigation, and that state-controlled institutions may have something to offer not afforded by the privately-managed university. But under the limitations which it seemed best to me to impose, I bring you the following data.

First, as to the actual policies for the preparation of students for civic life, because here we have found the co-ordination of social problems and scholastic ideals more easy to accomplish. Political science and sociology, having been granted an honorable place on the curriculum, have been found to consist largely of civic relationships. The passage, therefore, is here comparatively easy from the discussion of theoretical principles to the concrete illustration of those principles. Civic life is also the laboratory which these sciences must use for research work.

First, then, I take a university with a city environment, Western Reserve, in the city of Cleveland, a city alive to the modern con-

sideration of philanthropic and civic questions. The department of political science is six years old, but this has been long enough for the head of the department to work out to an appreciable degree his theory of the laboratory method of study. One half the time of a Master of Arts is employed in getting hold of first-hand material and filing it for the students to work upon. Looking under the letter S, for example, one finds up-to-date material upon Smoke, Sewage and Schools, all gathered from the city of Cleveland. The Civic Club in this institution is a branch of this department and is allied with the Municipal Association of Cleveland, a club of mature, public-spirited citizens, the students being admitted to its meetings. Their practical work is guided by the advice of these men; this winter it is a first-hand investigation of the city markets. Last year two students taking the course on government spent one semester upon the question: To what extent do voters actually vote on the questions submitted to them? The answer was to be gathered from the reports of the board of elections. Credit is given for these investigations. Many students give their services voluntarily in the booths at elections. They are addressed during the year by men who are in actual public life, telling what they are doing and how they are doing it. It is also the policy of this department to put at the disposal of the city the material collated by the students, thus establishing a reciprocal relationship. The new city charter of Cleveland, for example, was framed upon material which came from the filing cases of the university. These courses are open to students in the College for Women, and a few take advantage of them.

In the department of sociology the same courses are given at both the men's and women's colleges. In this line more women than men are found to take the professional attitude, and to seek positions after graduation in the practical fields of social betterment. Where a boy will look toward the law a girl will look toward settlement work or associated charities. A large per cent of the juniors and seniors of the College for Women elect sociology. It is also popular among the men as a preparation for understanding the problems of citizenship. The department admits to the practical course without requiring the theoretical as a prerequisite. This is for the direct purpose of preparing more students to some extent for their civic responsibilities than would otherwise elect the work. Those who go no further than the practical course will at least have had the benefit of an intelligent point of view towards the great questions of housing, sanitation, education, pauperism and crime. This is a position quite the opposite of that taken by most of our

colleges, the majority still maintaining that the chief justification of a practical course is to illustrate the principles already grasped in theory.

There are country colleges which have made a splendid start in preparing their students for civic life. Williams is an institution which has always stood emphatically for the cultural ideals of education. I confine myself to the work which the Good Government Club is doing. There is an organization known as the Intercollegiate Civic League, comprised of fifty or sixty clubs. The Williams club has a membership of somewhat over 300 out of the 500 students, 100 of these being really active members. In this way every man who comes to college has the opportunity of practical insight into the civic life of our day. That the investigations are not superficially done is attested by the results. Their aim is twofold: to learn about actual social and governmental conditions for their own benefit, and to remedy bad local conditions if possible. Such questions as the Williamstown milk supply, the forestry needs of the Berkshires, the factory conditions of North Adams, have been approached. For example, the Forestry Committee examined into the serious menace of the tent-worm to the trees of the vicinity, and offered a prize of \$15 to the school children if they would destroy 20,000 nests of these worms. The committee became interested in the proposed amendment to the state constitution providing for a better system of forest taxation, and on election day several members were present at the polls to explain to voters the advantage of the constitutional alteration. The *Outlook* last year published an article upon "College Men and Apple Trees," dealing directly with the work of the Apple-Growing Committee whose purpose has been to arouse interest among the local farmers in scientific apple-growing. The article closed with the following sentence, "This kind of college man when he goes back to his home community will make a useful citizen." The alumni are now being approached to put Williams graduates in touch with civic organizations the first year out of college.

Our women's colleges afford a slightly different training for civic life. Smith and Wellesley, for example, stand for the traditional ideals of culture. They fight shy of introducing any courses that shall seem to be a direct preparation for a profession. However, very practical courses are offered under cover of purely cultural treatment. In both institutions, for instance, there is a course in landscape gardening under the Botany Department and one upon money, banking, credit and foreign exchange. In Wellesley there

is a course in social ethics. The courses in present social problems, such as housing conditions, immigration and labor questions are very popular in both places, local situations affording much of the material for investigation. Both Smith and Wellesley have been noted for the women they have sent out who have taken their places as heads of settlements, as leaders in public education and as public-spirited citizens. In addition to these curriculum courses should be mentioned the voluntary work of the students, in Northampton, for example, in connection with the People's Institute; in Wellesley, through the efforts of the Graduate Council, in securing an expert vocational adviser.

We pass now to the consideration of what our colleges are doing to prepare our young people for *church* life. The criticism has been made that the four years at college, instead of fostering church loyalty, positively stifles it, that the young man or woman upon his return home finds himself weaned from the Sunday-school, the Young People's Society, even the Church itself. That the fault lies with the attitude of the churches themselves to a large degree is evidenced by the fact that in one of our colleges the professor of sociology has had in mind for some time the giving of a course upon "The Social Function of the Church" to be treated as he treats "The Social Function of the Family." But he has been deterred by denominational prejudices of the homes and churches from which the young people come.

On the other hand, in Smith, in connection with the Biblical department, there is an elective offered upon "The Development of Christian Thought," in which the present religious trend is introduced, and all phases of religious expression discussed with absolute freedom. It is done in a perfectly unbiased way, and no one's prejudices are allowed to interfere with the fair discussion. When colleges dare to do it more freely, and home churches accept such discussions more readily, we shall have perhaps a substitute for the old Christian Evidences class.

This is on the theoretical side. What about the practical? All institutions which have up-to-date departments of Biblical literature are surely not only equipping the students with an intelligent view of the Bible and its proper significance for life, but putting into their hands the material for imparting that intelligence to others. But here there is a wide difference of opinion as to the propriety of introducing teacher training classes. Those institutions which object to any course in practical pedagogy naturally object to a course in religious pedagogy, and where the Education De-

partment is allowed a free hand the opprobrium attached to Sunday-school teaching is sometimes considered too great for an academic institution to face. However, it is interesting to observe the growing change of sentiment in this regard. Several colleges in the Middle West have taken the lead, and now New England colleges are falling into line. In Ohio, Lake Erie has had the policy for the last three years of giving such a course in religious psychology and methods of religious pedagogy which shall be parallel to the electives offered by the Education Department. Observation and practice work in the Sunday-schools of the vicinity is required as a part of the work. In Wellesley this year there has been introduced a course on problems of religious education, which has dealt directly with the fitting of students to be Bible teachers of children, especially in the Sunday-school. This is to be brought under the Education Department, and a prerequisite on theories of education required.

In Boston University perhaps one of the most interesting moves has been made. University extension work in Sunday-school teacher training was offered last year to about 60 churches, the classes to be taught by university students. The university students met for class-room instruction under the head of the new Department of Religious Psychology and Pedagogy; 107 students were in this class, 56 of them engaging in the laboratory work in the churches.

In Oberlin there is a club of men among the undergraduates, whose purpose it is to hold the upper-class men true to their early resolves to engage in Christian work in the face of the pull of other professions. At Smith one of last year's graduates became interested through the Student Volunteer Movement in the study of local conditions in the near-by country places. This year she has gone into the country church work in Vermont. There are many of these student organizations which may not be strictly included in "official policies," which yet receive such official sanction that their influence amounts to the same thing. There is a strictly official policy at Oberlin which attracts attention because this college sees fit to continue a custom quite generally abandoned, that is, the observance of the Day of Prayer upon a week day. The "great institution stops all its machinery that there may be one day—aside from the Sabbath—when leisure shall be given each student to consider his personal relationship to God in Christ." Upon this day the president gives what has been called "his annual religious message to the student body" and in the afternoon the president and faculty are "at home" to the students who call to talk over some of the problems of their lives. Another official day, Shansi Day, in memory of

the Oberlin martyrs in China, follows immediately, when each student faces the practical question of being able to help the world by giving of his means.

We come, finally, to the preparation we are offering students for *family* life. This is the most intangible of all three of the phases of our discussion. We are without question preparing our young people most decidedly for the home life. The breadth of culture itself which we offer in a college curriculum cannot but affect the homes which the students set up. The ideals which each college cherishes enter inevitably into the family ideals which are created later. And yet the college "atmosphere," is deemed in these days not sufficiently definite. We are looked to for tangible official policies.

One of the attempts to make our training for family life concrete is the introduction of plain talks upon sex hygiene. At Oberlin it is introduced for the men in connection with the freshman Bible course. At Lake Erie for many years such instruction was given by the Dean to the women of the upper classes, and was looked back upon with the greatest gratitude by the graduates. Last year an experienced physician who has had remarkable success in lecturing to women gave a series of lectures upon this subject. It is the policy to repeat such lectures once in four years so that each college generation may hear them. At Wellesley such instruction is given to the seniors by the Department of Hygiene and Physical Education. At Lake Erie the course in genetic psychology is most helpful in affording a basis for understanding child life. At Western Reserve there is a course upon the social function of the family.

Eastern colleges have been chary of introducing domestic science as a department, afraid of lowering the cultural and academic standards of the past to the level of practical preparation for life work. However, it has crept in to a certain extent. At Smith there are courses in the Botany and Chemistry Departments, which look toward the problems of a practical housekeeper. And President Burton says there is a general feeling that there is not sufficient emphasis upon modern life and social problems, in the curriculum. He speaks of the widespread demand for vocational training today and says it "undoubtedly expresses a truth which must not be disregarded," and while Smith is committed to the policy of a college of liberal arts, "there is no need of yielding to the opposite trend and leaning over backward in our defense of the cultural ideal." Wellesley also seems to be questioning whether our colleges have given attention enough to the problems of the home and to sending out

trained women who shall be enthusiastic and competent in attacking those problems.

But there has been less hesitation in the West and it has already been demonstrated that such courses do not hurt the cultural ideals of a college of liberal arts. This is the position Lake Erie has taken for ten years. For example, there is a course upon household art in which the student obtains practice in drawing house plans. It is a popular course and seems not to injure in the least the cultural ideals of the young women who are studying the history of architecture.

Undoubtedly our small colleges for women can foster the home spirit in a much more real sense than either the large eastern colleges or the co-educational institutions. If the "Wellesley spirit" could be denoted as the spirit of service to mankind, the "Smith spirit" as the frank and fearless facing of any problem which presents itself, the "Oberlin spirit" as that of religious consecration, I think Lake Erie has been recognized as emphasizing especially the home virtues. Neither the cultural background nor the intellectual ideals have been sacrificed for the sake of this, but every appointment of the institution has been considered with reference to it. And it has been possible to do it here in a unique way, where a faculty who are in sympathy with this aim are thrown into such intimate relations with the students as can be brought about only in a small college. In Oberlin there is a very decided attempt to do this in the student dormitories, a conscious endeavor being made as a policy of the college to create a family atmosphere, the Christian side being emphasized by the careful choice of chaplains.

It has been quite evident that more is being done to prepare our young women definitely for family life than is being done for our young men. Doubtless this is to be expected. But we are passing through a general revolution of thought with regard to all our social structure and are feeling that young women must become educated in civic house-keeping as well as in home affairs, and that young men must be made to feel their responsibility for true family ideals as well as for national undertakings.

The new industrial order, the new place of woman, the new ideals of democracy, the new conceptions of universal peace and brotherhood are doubtless all inspired by our earnest attempt to be truly Christian, and it is the business of our institutions of higher education to train young people to take their places in society as it is now, as well as to preserve the ideals and standards of the past. That some of our colleges are feeling this responsibility and expressing it in very concrete and practical ways is quite evident from this

limited examination into the policies of a few of our typical institutions of higher education. In this investigation I have called attention to the best efforts I could find within the two groups. In all probability there are others equally good in other places, as well as many institutions that have not yet realized the situation sufficiently to express themselves in any such definite manner.

SOME IMMEDIATE PROBLEMS IN THE FIELD OF SUNDAY SCHOOL WORK AND WHAT THIS DEPARTMENT MAY DO TOWARD SOLVING THEM

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Those who are familiar with the discussions of the past years and who have shared in the pioneer work done by this department may well be pardoned if they are sufficiently Athenian to seek for some new thing in the way of a problem to discuss. Nevertheless, I shall not attempt to offer anything startlingly new. For, while we have undeniably made great progress in the work of religious education through the Sunday school in the last eleven years, still, in respect to many of the most vital problems, the majority of churches are yet in the position of having barely sensed the situation, much less having solved the problems.

So far as graded study and better courses of study are concerned, there has been tremendous improvement. The principle of graded work has been adopted. That fight has been won and the vantage point that has been gained will not be lost, despite an occasional reactionary break here or there. From now on we shall continue to get better and better courses and textbooks as the result of the experience of practical teachers who are working out the particular problems presented by the different grades and the various periods of development in the life of the pupil. The particular problem that seems to confront us here is the closer adaptation of material to the needs of the pupil at different ages, and particularly the achievement of greater freedom for variation within the curriculum in order that individual needs may be more exactly served. Our schools need to adopt graded curricula within which each teacher

may have the choice of a wider range of material as may best suit the needs of his or her particular class, rather than being held to any one fixed course of study which allows no such range of choice.

This leads quite directly to another specific problem which seems to me to face us. We have had much to say about the necessity of training our pupils in service, of preparing them for life by living, and so on. But it seems to me that most of us have been limiting the possibilities along this line by confining our thought too closely to the kinds and types of service which the pupil may render within the limits of his church life. We have anxiously inquired for any one who can show us some new jobs that we may find for our pupils, but they have all been church or Sunday school jobs that we have sought. In other words we have been trying to do in the church just what some of us have condemned in certain types of industrial education; we have been trying, as rapidly as possible, to turn our pupils into efficient cogs in the ecclesiastical machine. Meanwhile we have overlooked altogether too largely the many opportunities that are presented by the pupil's everyday life, in his normal environment of home, school, play, and work, for the cultivation of just what we are really seeking. We need to bring to the attention of teachers the duty of teaching their pupils how to apply in this everyday life, and in this common round of living, those principles that will make them Christians in the true sense of the word.

We need a new type of curriculum in the Church school, a curriculum that shall indicate not only the kind of instructional material, from the Bible and elsewhere, that is appropriate to each period in life; but also the expressional activities that are natural in each period and which may be utilized in the development of Christian character.

Another problem which now confronts us is, I trust, to find welcome treatment in the report of the commission which we are to hear at this conference, the Commission on Worship. We all realize the vital importance of proper training in worship and the culture of those attitudes of reverence, love, and godly fear without which the most highly trained intellect will be sadly lacking. Religion is primarily, as Professor Horne has reminded us, what a man is, that is, what he *feels* in the presence of the Supreme Being. And the right feeling is to be achieved most certainly through proper training in worship. This training the average pupil is not now receiving. Our children do not attend church in the same proportion that they once did. I do not believe that they will resume that

attendance, at least until some very essential modifications, which do not yet seem probable, are made in the character of the church service itself. The duty of giving this training lies all the more strongly upon the Sunday school and we are painfully aware that the average school, with its "opening exercises" is anything but reverential and anything but a training in the attitude and habit of worship.

I believe that the remedy for this serious condition lies along the line of better provision for worship in the school, to be achieved through carefully prepared orders, better music and more favorable conditions, physical and spiritual. Our worship needs to be graded and must be an adequate expression of the normal religious feeling of the pupil at the period of life in which he chances to be.

Many schools, notably the Union School of Religion in New York, are doing fine constructive work along this line and we have already profited thereby. Dr. Hartshorne's splendid book on "Worship in the Sunday School" is an earnest of what may be looked for from such work as this. We trust that in the report of our Commission on Worship we shall have suggestions that will enable many other schools to improve their work in this respect.

I think that we all realize quite clearly that whatever discoveries and contributions may be made along these three lines: better courses and textbooks, more vital methods of developing Christian character through expressional activities, and improved orders for the culture of the devotional life, will all come to their highest fruitfulness only through the agency of competent and earnest teachers. This leads to the statement of two other problems.

We need continued emphasis upon the training of teachers for work in the church school. This is all the more necessary because of the limitations under which most of our schools have to secure teachers and under which most of our teachers have to work. When we see how hard it often is to approach our ideal even under the constantly improved training and working conditions in the day school, what shall we say of the church school, which must in large measure depend upon volunteer workers, entirely untrained for the most part, able to give only the leisure moments of their lives to the work, and under conditions of architecture and equipment which in any other line of educational work would appear suicidal? No higher testimony to the divine impetus that lies behind the teacher of religion could be had than the record of what has been accomplished under such conditions.

And yet, we simply cannot be content with what has been done.

We must improve or fall to the rear as we come into competition with advancing standards everywhere else. The conditions referred to must be bettered and this betterment will be attained in no surer way than by putting into the field an increasingly large number of our young people trained to appreciate and demand better things.

We have seen much activity in this direction. All of our denominational societies have joined in the emphasis upon teacher training. We have new courses constantly appearing, we have formulated standards both elementary and advanced, and it all helps. But we are also keenly aware of the amateurishness of much of this work, of the great difficulty of maintaining reasonably high standards and of getting teachers to work for such as we have. This will remain the case until we find the Church voicing a real demand for the better way and insisting upon adequate religious instruction and training for its children. When we honestly feel that it is as important for our children to be as well trained in religion and in Christian living, as in geography, or history, or mathematics, then we shall get what we want.

As a matter of detail, I see the need for an adequate textbook on the normal study of the Bible. I know of none such at present. We have so-called normal outlines, but, so far as I am aware, they are merely outlines of biblical facts, suitable for a review of what the teacher should have learned in the graded course of study, but without the slightest intimation of the manner in which this material should be used in graded religious instruction. Such courses may help to remind the teacher *what* to teach, but they are of very little use in showing how to teach it. We need a textbook which may be put into the hands of the average intelligent leader of a teacher training class, which shall treat the Bible as a source book of materials for religious instruction and shall indicate how this material should be chosen and applied.

Miss Slattery's "Guide for Teachers of Training Classes" comes the nearest to supplying this need of anything we have seen, but is somewhat limited by the fact of its having been prepared with reference to a specific course for a certain certificate. Moreover it does not include some important points with reference to the kinds of teaching material to be found in the Bible, such as the classification of material as prophetic, priestly, and wisdom literature, and the like.

Better in this respect is Dr. Winchester's "Youth of a People," which is soon to appear and of which we have had a foretaste in

the *Pilgrim Teacher*, but we understand that this is not yet complete. I can think of no more needed instrument than such a textbook just now.

I have just said that we shall get what we want in the Church, when we come to want it strongly enough. And this leads me to the next point that I wish to make and which I trust will be found sufficiently orthodox and old-fashioned to satisfy the most exacting critic from that point of view.

We need a genuine revival of spiritual interest and Christian concern, on the part of teachers and officers, for the religious welfare of the children and young people under their care.

I have said that I hope this statement is old-fashioned enough to satisfy anyone. Let me hasten to add that I am not craving a return of the old-fashioned modes of expressing this interest. I have no mind to urge the counsel that I have often heard given to teachers, that they should study their lessons upon their knees. Not that I have the slightest objection to this if it seems more effective. Personally I prefer to sit or stand, and I find that I can more readily get at the books of reference which I feel I ought to use in this way. I am not trying to be flippant in this matter. It is my personal conviction that underneath the too often sentimental expressions to which I refer, there lay a spirit and a zeal that we must retain and guide into more practical and efficient modes of action.

The more efficient modes of expression we have achieved. We have greatly gained in the power of psychological analysis and understanding of our problems. Our modern methods are undoubtedly better adapted to the needs of the pupil intellectually and physically. For those who are in earnest, and who also have the intelligence to appreciate this gain, it has been great indeed. But there are many, far too many, holding positions of leadership in our schools, who have simply exchanged the old sentimentalism for a new type in other dress with no more vital content of spiritual power.

We shall never get beyond the fundamental necessity of having in our schools officers and teachers who, to put it in the plainest and simplest terms, really *care* enough what they are doing, to be willing to do hard, conscientious work, in order that they may do it well; and, more than this, care enough personally for their pupils to give them that priceless gift of self.

There is a reason for emphasizing this point, for there is always danger that, in the abundance of new methods and plans for which

we are partly responsible, the superficial and careless will be tempted to grasp at these new straws thus whirled within their reach and expect them to support their helpless and sinking bodies. And let us never forget that the position of leadership which this Religious Education Association so rightfully holds at once increases that temptation and our responsibility to discourage it.

I believe that one great reason for the loss of this feeling of spiritual concern is, in many cases, the loss of the old motives with nothing equally impelling to take their place. The teacher in days gone by was appealed to save her pupils from the dreadful terrors of a lost condition in the future. We have not yet learned how to make as vivid and realistic the tragedy of a wasted and useless life here and now. When we shall have made our theology, reconstructed from the social viewpoint, as concrete and compelling as hell-fire used to be, we shall have gained a powerful help for the improvement of spiritual conditions.

When the church, and that means its members, the teachers with the rest, have regained this motive of spiritual concern and learned to express it in modern terms, we shall then achieve the solution of the last problem I wish to mention, namely, the establishment of proper relations between the church and the church school. I should prefer to say, the *recognition* of the proper relationship, for it really does exist, nominally at least, in most churches. Practically however it does not exist for it is not worked.

The Sunday school is a vital part of the church's work. Upon its success depends in largest measure the future of the church. The children of to-day are our assets for the next generation. The truth is so patent as to make its mere statement sound trite. But practically, most of our churches are ignoring it. No one can convince me, that a church which keeps its school at arm's length as a separate institution, and spends thousands of dollars upon its choir, to hundreds, or even tens upon its school, has fully realized the situation. Pastors upon every side are bemoaning the fact that the sons and daughters of those who royally supported the church in the past are showing very little evidence of continuing that support. Why should they? Most of them are not sharing in the church services, still fewer of them have had the slightest training in intelligent support of the church financially. Most of them have been in Sunday school and have brought their pennies, or nickels, or dimes regularly and automatically. When a little older they may have learned that this money of theirs was used in buying quarterlies and song books for the school, arranging for an occasional picnic

or entertainment for the school, and some of it went for missions, a vague general term to them.

I can think of no more suicidal policy possible. We are beginning to see the dawn of better things. We find some churches providing adequately, and some even generously, for their religious educational work in their regular budgets. They are thus helping to train their members in the duty of training their own children. Meanwhile the children of these churches are being trained in the school to support their church. The budget of the church is made known to them, also the claims of various specific missionary enterprises to which the church is pledged. They are asked to give their share to the support of this work, dividing it proportionately between the church support and the benevolences. It needs but a glance to determine which policy will be the more profitable in the long run.

We must help the church to realize and to recognize this vital relationship. The Methodist Episcopal Church already has such recognition incorporated in its discipline and has had it for years; so have other churches. It still remains to work the plan.

These then, are the problems I would suggest as immediate and important: (1) the further improvement of our courses of study, especially along the line of greater freedom and more provision for adequate expressional activity; (2) the improvement of our methods of training in worship through graded orders and better conditions surrounding their use; (3) continued emphasis upon the training of teachers and the maintenance of higher standards; (4) a revival of spiritual interest and concern for the religious welfare of our children; and, (5) the recognition by the church of the proper relation between the church and the church school.

And now as to the other question implied in my topic: What can this department do to help solve these problems? Here I have absolutely nothing new to offer. I can think of no other plan likely to prove more effective, than that which has already been adopted, namely the appointment of a commission of practical experts to study each problem as it presents itself and then to distribute as widely as possible the results of such investigations. We have an example of the value of this plan in the results of that admirable piece of work done by the Commission on the Correlation of the Educational Agencies of the Local Church, presented by the Chairman, Dr. Athearn, at our last convention and published in *RELIGIOUS EDUCATION* for April, 1913. That report has already accomplished the complete reorganization of some churches, and has been a tre-

mendous help to many who are feeling their way toward better things. Such an organization as the Religious Education Association can do its best work in this way. It is our function to promote, through the dissemination of ideas and the exchange of experiences, higher standards and better plans. The Association is not and never has been organized for the execution of such plans. In the nature of the case, the assumption of the executive function would be an intrusion upon the rights of others. It seems to me, in passing, that some of those who have criticized the Association for failure at this point might well take heed of this fact. I give glad and enthusiastic testimony to the inspiration and the stimulus gained through membership in this body from its inception. I have never looked to it to do my work for me, nor should anyone. The adoption of the commission form of work seems to me most admirable, enabling the Association as it does, to concentrate upon given problems the best efforts of those most qualified to lead and to inspire others.

SUNDAY SCHOOL AND PARISH

THE RECONSTRUCTION OF LOCAL RELIGIOUS EDUCATION

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Every revolution is an evolution. It takes a long while to move mankind over from one basis of living and thinking to another. In the field of religious education this slowness of transfer from old bases to new is a conspicuous feature. In the midst of our new work in this field, many vestiges of the old education still remain.

That the present situation in the field of local religious education needs reconstruction, to bring its basic conditions into line with the principles of the new education, most thoughtful workers agree. We continue to blend and confuse the educational portions which we have laboriously provided for different ages, making the adult-work too juvenile, the child-work too mature, and the work for youth and young manhood and womanhood too much an indefinite mingling of elements that we hope will be found at least to strike the average of need and so to prove acceptable. We treat the individual subject of our educational efforts as if he were one person for the Sunday school, another for the day school, another for the street, and still

another for the home. In the church field we have permitted various enterprises to grow up with little relationship to one another, each claiming a portion of the pupil's effort and time.

All of us who believe in the modern forms of religious education have been working on the problems which this situation presents. Numerous have been the projects and plans for Sunday school grading, for graded lessons and for a church school in which all phases of religious education shall be happily correlated and unified. The able report of the Commission on the Correlation of Educational Agencies in the Local Church, presented to the Cleveland Convention last year, is a noteworthy instance. I desire in this paper to add my contribution to the discussion, by submitting a definite basis for the reconstruction of the religious education of each local church.

The practical division of the child's formal and conscious education into the three parts intrusted respectively to the school, the church and the home, is based on the principles of the old education. In Pestalozzi's little classic, "Leonard and Gertrude," we are taught how artificial and unfortunate is the distinction between school and home; and in the whole history of education prior to the French Revolution, such a thing as the divorce of school and church is hardly to be found. To bring together these factors in perfectly harmonious educational action, and to add to this harmony a fourth note in the educationally planned and managed playground, street and general recreative life of the pupil, is the great task before the educational leaders of the future.

The Sunday school, the pulpit service of the church, the young people's society, the missionary society, the societies for boys, and every other organized educational agency in the local church, have much to outgrow before they can claim full standing in the fellowship of the new education. To put instruction into one organization and practice into another is to start from subject-matter rather than from the pupil. We never learned such a method from the free, spontaneous life of childhood and youth; we took it over from the church and Sunday school habits of the last generation. In the same way we have taken over from the experiences and habits of the Young Men's Christian Association the idea of a severance between the boys and the girls in their Sunday school life and work. How far this is a wise educational step must be determined by experience under normal church conditions.

The parish is the true unit of field work in religious education for every agency of promotion. We are no longer Sunday school

workers, missionary workers or young people's workers; we are church workers with a specialty, which we present as our needed contribution to a growing and self-forming whole. Every such contribution should enter the parish not as a finished thing, still less as an outside controlling influence, but as nourishment for the life of this cell, to be received, assimilated and made over into fit forms of activity and growth. The pastor, with assistance from every part, is ordinarily the unifying factor in this assimilative process; and when each natural division of his field furnishes one member to a council or committee of religious education, the organization for educational self-activity is complete and can protect its own unity as against the fractional leadership of promotive agencies.

Each of these parish cells, thus left free to live out its own educational life, should be divided, not into spheres of influence for foreign powers to control, but into four natural and fundamental parts, each of which may in turn be handled as a complete and undivided whole, combined at will with its natural neighbor, or subdivided for further specialization. We have four problems: the problem of elementary and secondary religious education, the problem of religious education during middle and later adolescence, the problem of education for the men and the problem of education for the women. By thus dividing the parish we leave the leaders free to work out each problem with an eye single to the needs of the individuals concerned and without reference to the claims, the needs or the jurisdiction of any institution or movement whatever. The plan thus makes toward the sway of the new education. The local church becomes our school of religion.

First, we have the Sunday school, which was at the first and has always primarily been an enterprise for children. Then came the leaders of one and two generations ago, declaring that the Sunday school was for all ages; just as, a generation before that, their predecessors had declared that it was for all classes and not for the poor alone. The recent movement for adult class organization, followed by that for secondary class organization, has greatly enlarged the size of the adult interest and has unified it into a cause. I know no reason why its connection with the younger grades might not be wholly severed with no necessary loss to its own life and power. If we had a strong adult educational movement in the local church, the home department, the parents' department and all the strictly adult classes could be made a part of it as soon as we made it worth their while to recognize the church rather than the Sunday school as their educational center.

The senior classes of college age, from about eighteen to about twenty-four, would oppose any plan to dissociate their work from that of the Sunday school. No such dissociation is therefore proposed: let them meet with the school as heretofore. It is not the classes but the responsibility for the classes that should be transferred. Teacher-training classes for pupils of these ages are relatively few, as compared with the total number of the church's young people, and their work is as yet unrelated to the graded curriculum of which it ought surely to form a part. Except where the local educational leadership is unusually strong, we have few senior classes worthy of the name. The mission-study classes for these same young people have usually no connection with the Sunday school at all. For the Sunday school to confine its responsibility to the task of preparing and furnishing graduates of eighteen, fitted intelligently and spiritually to begin the work, whatever it should be, of these six fateful years of later adolescence, would be to part with no asset to which it could successfully maintain a claim, except on the general theory that the Sunday school is the church in its educational capacity and must necessarily include all ages.

That theory, like its contemporary theory of an absolutely uniform Sunday school Bible lesson, represented an inspiring ideal which has done a great work and is now in process of being outgrown. Magnifying the church, we must differentiate its educational institutions, on the same principles as those on which we have already differentiated our Sunday school lessons. Instead of a school of instruction at one hour and a school, or series of schools of practice, for the same individuals at one or more other hours, we propose a school of instruction and practice, impression and expression, Sunday work and week-day work, Bible teaching and social teaching and missionary teaching and all else of instruction that the Sunday school should impart, under one management, for all the congregation up to the point where their high school graduation takes place, or to an equivalent age for the boys and girls who have gone to work.

The main hour of this undergraduate church school will be the Sunday-school hour, with an additional hour either immediately following or at some other time on Sunday or during the week for whatever further studies or expressional activities the nature of the course requires. The studies will consist of some one of the present graded systems, or improvements thereon, locally adapted as needed. The teachers and department superintendents will be the same, so far as we can enlist them in our project to give to each

pupil each week a larger measure of religious education under one leadership than he is getting now. The departments of work will be modified in such a way as to secure graduation at the close of the seventeenth year, probably by reducing the departmental periods to three years each, making the primary cover as now the ages 6, 7 and 8; the junior the ages 9, 10 and 11, the intermediate the ages 12, 13 and 14, and the senior the ages 15, 16 and 17. To one familiar with the present trend of progress in Sunday school organization, grading and lesson-making, there is in this forecast nothing essentially revolutionary; it is all in line with existing movements and can make use of the current materials of graded instruction.

The objection that we ought not to encourage anyone to leave Sunday school by offering him a graduating diploma for the completion of the Sunday school course may be met with two answers. We do not propose to let him go; we shall have ready for him a series of graduate propositions which we expect will hold him with us in one capacity or another. On the other hand, it is notorious that our boys and girls are already exercising their privilege of leaving us, and are usually exercising it at an age much lower than eighteen. If we can get them to stay and finish the course, we shall gain and not lose. The mere offer of a diploma will not hold them; but the strong school spirit, to which the graded classes, the club and society work, and the progressive completion of course after course to the end, are all contributions—that will hold them; and the diploma will stand to them as the symbolic objective, marking and crowning the end of the work.

We come now to the second problem, represented by the young people from eighteen to twenty-four. It was with these especially that the great successes of the Christian Endeavor movement in its early years were won. The leaders were on the right track psychologically; they were truly meeting the felt needs of older youth, and they had succeeded in releasing a new educational force in the church's service. Our present problem is to read the lessons of these and other successes and failures, and to do for these young people even better than has been done for them hitherto. The mistake in most of our plans of religious education for the older young people has hitherto been our unwillingness to depend upon them for educational self-activity and leadership. We have not given them sufficient room in which to work out their own salvation. We have prepared for them Sunday school classes and training courses as part of our Sunday school enterprise; we have enrolled them in mission-study classes, and we have in many cases organized

for them, locally or denominationally, a young people's society or league, which has proved to be far more our society than theirs. We have provided no connection whatever between the work which these young people do in their society and what we succeed in getting them to do in the Sunday school and elsewhere.

To meet these several conditions, the present proposition is, that the whole body of young people, for the six years following the point of high school graduation, shall be counted as a definite section of the church and congregational membership; that they shall be organized as a fellowship, with an executive committee or council, corresponding substantially to the executive committee of the typical Christian Endeavor society; and that into the hands of this committee, on which the pastor and one or more adult representatives of the church may sit *ex officio*, all plans for young people's work, in Sunday school, mission study and everything else, shall be committed. The Sunday school classes of these young people may go on as at present; but they will be young people's classes under the care of the young people's council, meeting in the Sunday school. The same will be true of the training classes; the organizing and making a success of such a class will be a young people's rather than a Sunday school enterprise.

The activities of these young people will be varied. Some will be members of free organized Sunday school classes; some will enroll themselves in training classes, pursuing graded courses in close academic fashion, with examinations and a final diploma of proficiency in Bible study and some specialty of church work. Some will be teachers and assistants in the lower departments; others officers, working with the secretary or the librarian. Some will be absent for most of the year in attendance at college; some may find their chief duties in the home. All, however, will be members of the fellowship, and will be attendants, regular or occasional, at the weekly young people's meeting, where, besides the usual devotions, reports from the various lines of work and study will be frequently heard. In order to distinguish between members and graduates of this young people's fellowship, the whole body may be divided into yearly classes as at college, each class, on entering the young people's department of the church, taking the class numeral of its graduating year, and electing a class president and secretary as its contribution to the membership of the executive committee or council. Graduate young people will thus be easily distinguishable without reference to age.

The work of organizing the men of the church for religious

education is already in progress, through the establishment of brotherhoods avowedly intended to embrace all the men of the congregation and to affiliate all the organizations, classes and lines of work in which they are now engaged. A corresponding organization and affiliation among the women will undoubtedly take place as soon as a good reason for effecting it is shown. The problem of adult religious education has not yet been studied with anything like scientific exactitude, and is a work for the future. The important need at present is to separate it in mind, and where necessary in organization, from the preliminary educational work for children and young people with which it cannot be confused without loss on both sides.

The church is one, and must hang together. The local family of God, the fathers and the children, with the homes from which they come and the community which they seek to serve, must be bound together in constant love, sympathy and service. But if the problems of religious education for the local church are to be solved, they must be seen as separate problems, they must be handled one by one, and each in turn must be completely solved, with the free and ungrudged use of every asset and the hearty co-operation of every worker.

SUNDAY SCHOOL RECORDS AND SUNDAY SCHOOL EFFICIENCY

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What do we need to know about our Sunday school each year to help us make it more efficient next year? If we are like most Sunday-school workers we desire to improve and to meet the need in our community more adequately. To face our problem as sanely and skilfully as the public schools are facing theirs, we must deal more with facts and less with fancies. We must keep accurate records of what happens, and then group these facts together in such a way as to show relationship among them, disclosing their real significance by the use of such methods as summaries, comparative statements of totals or percentages, averages and graphical presentations. We must thus study *our own school* for the sake of increasing its efficiency. The accompanying suggestions for a system of Sunday school records are designed primarily to be of use to the local staff, but their usefulness would be greater if the system were uniform, certainly in a whole denomination, if possible in a whole community or section, irrespective of denominational limitations. What far-reaching conclusions might be possible as to the deepest needs and the wisest methods of meeting them, if every Sunday school in the country kept adequate and uniform records! Then transfer of records would be comparatively easy, which would mean a great saving of duplication work on the part of both teacher and pupil, besides providing a cumulative, and therefore more complete, record of each person. The Sunday school movement can move forward with greater sureness, having a broader basis for its understanding of the situation it is facing, when the individual schools not only realize their own necessity for satisfactory records, but also unite in an effort to gain, through a uniform system, data of country-wide significance.

Certainly each school should have an exact record in the following particulars:

I. OFFICIAL ROSTER.

Names and addresses of officers and teachers and chairmen of committees.

II. DEFINITION OF PURPOSE AND POLICY.

I. Report of committee on "The Sunday School Objective."
(This may be a part of the report of the committee on church objectives, or the report of an independent Sunday school

committee, or of the Director of Religious Education.) This should include a *survey of the field*,—giving such facts as the number of children not in any Sunday school, 3 groups as to age, under 6, 6-12, 12-18, the facilities of all the Sunday schools of the field to care for these extra children, and the discrepancy between the two, if any. It might recommend a "get together campaign,"—work for greater housing facilities, etc., as part of the objective. It should also indicate such economic, social or recreational conditions as might complicate the Sunday school problem, and suggest a policy accordingly. It should show religious education conditions in this school and others, perhaps recommending training classes, institutes, lecture courses, etc.

2. Official action on the report, and clear definition of the objective for the year.

III. MEMBERSHIP STATISTICS.

1. Permanent cumulative record cards for each pupil, duplicates to be passed from teacher to teacher and from school to school as the child progresses or leaves. Similar card for each teacher. This card should resemble that suggested by the Department of Superintendence of the National Education Association, and should show (1) pupil's last name; (2) first name or initials; (3) birth place; (4) date of birth; (5) baptized; (6) parents' names, or guardian's, and address, with occupations and church relations; (7) pupil's date of entering Sunday school; (8) date of dismissal from school; (9) pupil's residence; (10) age; (11) occupation or school—the last three should be at the heads of columns allowing for records on these points in every grade as he progresses; (12) admitted to, or confirmed in church, (give name of church, denomination and date); (13) vocational training; (14) vocation; (15) married; (16) died.

2. *Secretary's Summary of Statistics*.—(Classified in three columns: "Male," "Female," and "Totals.")

a. Pupils.

Number at end of last school year.

Added this year.

Total.

Removed this year by death.

Removed by dismissal.

Removed by graduation.

Total.

Total belonging at end of this year.

Total gained or lost over last year.

b. Officers and teachers.

Number end of last year.

Added this year.

Total.

Removal by death.

Removed by withdrawal.

Present total teaching and

Administrative force.

c. Total numbers of Sunday school.

At end of last year.

Belonging this year.

Gain.

Cradle Roll and Home Department separately.

d. Pupils by grades.

1. Number (Male, Female, Total) for each grade; chart showing distribution in grades, and percent of girls and boys.

2. Withdrawals (by grade), because of death, transfer, graduation, left Sunday school, total.

Number of confirmed or full church members in Sunday school at end of last year.

Added this year.

Total.

Lost this year.

Present total.

Gain over last year.

Number not yet full members.

e. Visitors registered for year.

IV. ATTENDANCE.

1. Complete record of individual attendance. Pupil sheets to be kept by teacher and filed at end of year. (Other items on sheet also; as class work, interest or effort, worship, service, Christian activity, etc.)

2. Transitory weekly report of teacher (boys, girls, total, present, absent, tardy, teacher and visitors) to be sent to secretary, as basis for

3. Secretary's weekly report. Giving attendance by teachers, grades, visitors, officers, new pupils, weather, etc.

4. Charts and graphs showing percentage of attendance to enrollment by age and sex, and by weeks.

V. ACTIVITIES OF SCHOOL.

A. Services and other school meetings.

1. Religious services.

*a. Number Sunday sessions.**b. Special festivals observed.*

1. At Sunday sessions (list).

2. During week.

c. Total number religious services.

2. Business meetings of staff.

1. Number.

2. Average attendance.

3. Percentage of attendance to staff membership.

3. Business meetings of school.

1. Number.

2. Average attendance, Male, Female, Total.

3. Percentage of attendance to membership.

4. Social meetings of whole school.

1. Number.

2. Average attendance, Male, Female, Total.

3. Percentage of attendance to enrollment.

5. Social meetings of departments or sections. (Number, attendance, etc.)

6. Parents' meetings.

1. Number meetings.

2. Attendance, etc.

3. Subjects discussed (list), nature of meetings, etc.

B. Contributions to all causes.

1. Contributed for each cause last year.

2. Contributed for each cause this year.

3. Gain or loss as compared with last year.

4. Table showing items for each of the causes, including running expenses, if school contributes to that.

C. Activities of classes.

Each class listed by itself, contributions included in its activities and as much other actual data as possible given,—as number meetings held during week, with attendance, number of persons engaged in each line of work, hours per week given, number of persons helped, results of work, as increased attendance.

D. Activities of individuals.

As complete summary as possible of all lines of work engaged

in by individuals, and number in each, total per year, and gain over last year.

VI. CURRICULUM.

1. Lesson system (if only one).
2. Course in each grade.
3. Individual lessons where independent.

VII. WORSHIP IN THE SUNDAY SCHOOL.

1. Statement of general plan or scheme for worship in Sunday school.
2. Record of specific plans used, giving length of time in use, and any data as to reactions obtainable.

VIII. TEACHERS' ANNUAL REPORTS.

1. Duplicate copies of teachers' yearly reports to be kept, one to be filed, the other to be returned to class from which it came, to assist in the work of the following year.
2. What the teacher's report should contain (suggestion).
 1. Course of lessons, names of lessons, with description where necessary.
 2. Service: Gifts of money, means of raising it; other gifts; other service.
 3. Methods of work (e.g., teaching how to study, notebook work, etc.)
 4. Social affairs of class.
 5. Church membership, or equivalent.
 6. Other signs of religious growth.
 7. Other items of interest.
 8. Recommendations.(Suggested by plan for teachers' reports used at the Union School of Religion.)

IX. FINANCIAL RECORDS.

- A. Report of official treasurer.
 1. Receipts and disbursements.
 - a. Careful classification of items.
 - b. Receipts and disbursements compared with budget.
 2. Proposed budget for new year.
- B. Report of pupil treasurer—receipts and disbursements.

X. THE LIBRARY.

1. Teacher's library.

Number volumes end of last year.
Added this year.
Total.

2. Pupil reference library.
 Number volumes end of last year.
 Added this year.
 Total.
 Total volumes in both.
3. Statistics of use.
 Number of books used by teachers.
 Number of books used by pupils.
 Total number of books used.
- XI. GROWTH AND USE OF EQUIPMENT.
 1. Materials for use in school.
 2. Materials for exhibit.
- XII. HAS THE SCHOOL REACHED ITS OBJECTIVE?

THE RELATION OF RELIGIOUS EDUCATION TO SOCIAL BETTERMENT

REV. F. M. CROUCH.

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Episcopal Church.*

The social problem is at bottom a religious problem. This does not mean on the one hand that it is an ecclesiastical problem. The ecclesiastical mind ever has been and ever will be hostile to change. Resting upon the authority of tradition, sympathetic to vested interests, and finding its chief joy in the repetition of liturgies and sacerdotal rites, it has no desire to break with the *status quo*. The ecclesiastic is a foe to all true progress.

On the other hand, to say that the social problem is at bottom a religious problem is to maintain that mere man is incompetent to reach the ultimate solution of the problem without the aid of a Higher Power making for righteousness in individuals and in society. The fiasco which has been the result of more than one attempt to base social reform upon mere reason is a clear proof of the futility of relying upon the unaided efforts of man.

Between these two extremes, however, lies the hope for the solution of the problem. Social reform must result from a working combination of the prophetic spirit and the scientific mind. In other words, there must be some vision of social relations in the light

of ultimate realities, and there must be some effective technique of social action. To supply both vision and technique is part of the function of religious education.

The readjustment which has been going on between secular education and life finds its counterpart, fraught with even more of the promise and potency of newer and better things, in the growing determination to bring the church school—by which we mean religious education in general—into vital contact with contemporary human realities. Theological seminaries and schools of religious instruction—Sunday schools—are alike attempting to readjust their curricula to the life of to-day.

This attempted readjustment finds expression in a two-fold direction. In the first place, the effort is being made to bring within the purview of the religious educator and of his pupil of whatever age, some of the complexity of modern life. The sacred and the secular are ceasing to be seen as two distinct categories; they are merging the one into the other. There is no longer a clear-cut distinction between the so-called religious life and the life of the world. It is becoming increasingly evident that religious education can stop short of nothing less than the attempt to present life as potentially divine and to break down the middle wall of partition between what have already been too long separated—the church and the world. The religious teacher is beginning to see that it is the business of the church and of its schools to give students, whether candidates for its ministry or for its membership, some insight into the actual problems of our contemporary life, social and economic. The religious school which is doing its full duty cannot blink, or allow at least its more mature students to blink, certain social phenomena which demand remedy or give the promise of improvement. Housing reform, recreation, vocational education, problems of vice, crime, and intemperance—all these are legitimate fields for study in the theological seminary or the Sunday school, provided the instruction be given with the requisite tact. In this direction something has already been done, but much more remains to be done. It is hardly too much to demand that ultimately every theological seminary and every inferior school of religious instruction should provide its pupils with the opportunity for at least a preliminary acquaintance with some of the problems which must confront them as Christian citizens upon their issuance from the class room.*

But more fundamental still than the preceding is the necessity

* For a fuller statement of this phase of the subject see the writer's article, "The Sunday School as a Social Agency," in *The South Mobilizing for Social Service* (Proceedings of the Southern Sociological Congress, 1914), pp. 545 ff.

of presenting the instruction of the purely religious type in the terminology, and with recognition, of the problems of to-day. In other words, the demand is for a taking up of the older individualistic-religious education into a higher and broader social-religious education. The religious educator of to-day, in fact, must be prepared to bring to the interpretation of the Bible and of the history of the Christian Church through twenty centuries, the newer social point of view. Thereby he will be able to liberate himself and his pupils from a religious formalism which has largely resulted from the very divorce between the church and society to which allusion has been made above. If the teachings of the prophets and of the Gospels are approached from this angle, new light must necessarily be thrown not only upon the life of those great spokesmen of Jehovah to their day and generation, but of that of the Son of Man and his disciples. The need and the opportunity indeed are to set forth the Bible as a record of a progressive revelation, partly conditioning, and partly conditioned by, the social and economic evolution of a chosen people in relation to a world to be redeemed—from the particularism and the individualism which are, in a sense, the most unpardonable of all sins.

Presented from this point of view, the Bible will tell the story of the progress of a people which had found salvation from industrial exploitation by an alien folk, through the leadership of one who took to heart the burdens under which his brethren were afflicted, and who was called of God to lead them, in the first great strike of history, out of the land of oppression into the land of promise, social as well as religious. The development of the ethical-social relations of the Hebrew people will be seen to proceed *pari passu* with the development of their theological-religious concepts. The prophets will be recognized not only as the spokesmen of the living God, but as champions of the unprivileged classes in Hebrew society against the privileged orders, who had forgotten the social and economic significance of their own early history.

The period which supervened upon the Exile may thus be viewed as in a measure a divine retribution upon a people who, ignoring the message of the prophets, had themselves finally suffered the penalty of their social hardness of heart. Then, after the long night of legalism, in which apparently purely theological considerations were paramount to humanitarian, there will be seen, from this same point of view, the glorious dawn of a new era when good tidings were proclaimed once more to the lowly and the oppressed, when the blind received their sight, and the deaf once more heard.

The Gospel story, all too long overlaid with the accretions of ecclesiastical and theological tradition and interpretation, will appear from this angle as the record of a mission humanitarian as well as religious, in the narrower sense, bringing joy to the downcast and the outcast. The beginnings of the Christian Church and its development through the apostolic age will also be recognized as the evolution of a new social organism—a Messianic community, a world within a world, attracting to itself irresistibly those to whom the old order had offered no hope, either in this world or in the world to come.

The fact is that the presentation of the biblical material from this social point of view will give to the student in both theological seminary and Sunday school a conception of religion which will enable him to relate himself more helpfully to the problems of to-day and tomorrow. This same method may be applied to the teaching of Church history and the careers of the heroes of the faith since the primitive age of Christianity. Many a saint and seer, many a monk and friar, will be thus seen to have been not mere impossibilist visionaries or ascetics, attempting futilely to dissociate themselves from the world and its endeavors, but as prophets true to their heritage from those of Israel and of first century Judea—champions of the rights of the oppressed, proclaimers of a better social order. The patron saints of medieval communes, as well as other great reformers, will begin to fall into their proper places as guardians of the common weal. St. Catherine of Sienna, St. Francis of Assisi, Savonarola, Martin Luther, Wyclif will be recognized as leaders of the great cause of democracy, however disguised their part may be by the counterplay of opposing tendencies and their own lack of true insight into the conflicting forces among which they worked—that democracy which is germane to true religion, based like it upon the recognition of the “innermost worth of the undermost man.”

In other words, the function of religious education with relation to social betterment is to be seen not so much with reference to specific methods or phases of readjustment, necessary though these may be, as with reference to the more comprehensive task and problem of effecting the inevitable *rapprochement*, just indicated, between Christianity and democracy. Until the task of religion and politics alike can be seen in its full scope as that of training men and women, present and to come, to the achievement of individual autonomy, that task will not be completed. In other words, it should be the function of both Church and state to educate their members to the exercise of their individual rights, in proper rela-

tion to the rights of their fellows, and to the development of their own personalities, not at the expense, but for the benefit of their co-partners in the adventure of life. To put it differently, no child of God is to remain in perpetual tutelage to either one of the institutions upon which have been said to depend the welfare of man in this world and the world to come. The ultimate function of the Christian Church is to make itself superfluous. The final task of the secular state is to abrogate external control. This is, to be sure, a millennial hope; but unless religious educators and social reformers alike can hitch their wagon of daily effort to the star of the vision of the transcendent order in which Church and state shall be either merged into one or done away completely in the light of the glory of God most high, their efforts must fail of their full fruition.

THE BIBLICAL KNOWLEDGE OF HIGH SCHOOL STUDENTS

AN INVESTIGATION FOR THE PURPOSE OF FINDING OUT WHAT HIGH SCHOOL STUDENTS AND COLLEGE STUDENTS KNOW ABOUT THE BIBLE

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FOREWORD

This study was undertaken with the purpose of getting some accurate data upon the average high school and college students' knowledge of the Bible. The references are chosen because of their frequent use in literature. The verses, too, are selected from those parts of the Bible which have high literary merit. For this reason the answers to the questions not only show the student's knowledge of the Bible, but also, his literary versatility or limitations.

As far as possible, different types of schools have been selected, and the returns kept separate. Seattle Seminary, in the high school group, is a strictly denominational evangelical school of the old type. Willamette University, in the college group, is a Methodist college where the Bible has a prominent place in the curriculum. Reed College is a religious school independent of denominational influences. The high schools are located in states where Bible instruction in the public schools is forbidden by law.

The answers to question V will throw important light upon the amount of Bible instruction given in the homes. We shall also be

able to note the effect of secular school training in the Bible, and to determine the kind of Bible knowledge most prevalent. The following are the questions asked:

- I. Explain briefly on this paper the following:
 - Sinai.
 - Burning Bush.
 - Mess of Pottage.
 - St. Augustine.
 - Alabaster Box.
 - Shibboleth.
 - Josephus.
- II. In what books or connection are the following:
 1. "Thy people shall be my people and thy God my God."
 2. "Though I walk through the valley of the shadow of death."
 3. "I know that my Redeemer liveth."
 4. "Charity suffereth long and is kind."
 5. "Cleanliness is next to Godliness."
 6. "Forgive them; for they know not what they do."
 7. "Virtue is its own reward."
 8. "A new heaven and a new earth."

Answer the following questions on the other side of this sheet.
If you can not answer a question completely, do as well as you can.
- III. Name as many of the parables as you can.
- IV. Name (a) the books of the Pentateuch and (b) the Epistles of Paul.
- V. Quote five verses and indicate their sources.
- VI. What systematic instruction in the Bible have you had at (a) home (b) school (c) church.

The average for each student was computed mathematically. To the number of correct answers to the first two questions were added the number of parables, the number of epistles, the number of the books of the Pentateuch, and the number of verses and sources given. The general average for each school was obtained by adding these totals and dividing the sum by the number of students.

No marked difference was shown between Willamette University and Reed College, although the former gives the Bible a prominent place in its curriculum, and most of the students indicated that they were at present studying the Bible. The general average for the university was 30.2-3, while that for the college was 27.2-5.

In the high school group, however, a decided difference was shown between Seattle Seminary, a denominational school, and the three public schools. The averages for the latter are: 6.5 for North Central High, Spokane; 14.3 for Washington High, Portland; and 12.8 for Tacoma High School, Tacoma. The average of the Seattle school is 23.9, or more than the sum of the averages for two of the public schools.

It is interesting, also, to notice the results obtained from those questions which gave the student a wide range of selection, such as naming the parables and quoting five verses.

In the matter of quoting verses, Willamette University led, with an average of 4.4 verses to a student. Next in order were the Reed College freshmen, with 4.1, followed by the sophomores with 3.6.

Of the high school group, Seattle Seminary, in spite of its high general average, was slightly behind Washington High, the Portland school, which averaged 2.9 verses to each student. The Seattle Seminary's verse average was 2.8, Tacoma High School 2.6, while the North Central High fell to 1.08.

In naming parables the Reed College led with an average of 5.9 parables to each student. Willamette University was next with an average of 5.6.

In the high school group Seattle Seminary has 3.4, while among the high schools the Spokane school and Portland school have 1.2 and 1.6 respectively. In a number of instances individual students showed a noteworthy knowledge of the parables. One student at Seattle Seminary named seventeen parables, another sixteen. At Reed College, one student named fourteen and three others named eleven. At Willamette, one student named fifteen. In every case the entire examination was written in forty-five minutes. Under such circumstances the naming of fifteen parables without any forewarning and "cramming" is worthy of mention.

But, as to the averages, one will know better how to rate them when one considers the following:

At Willamette University, out of sixty-three students only two knew all of the epistles of Paul, twenty-three knew more than five, and ten knew none of them. Fifty out of sixty-three students knew the Pentateuch.

At Reed College four students out of eighty-six knew all the Pauline epistles, twenty-two knew more than five, and eighteen knew none of them. Forty-nine knew the books of the Pentateuch, and twenty knew none of them. Some students had never heard the word Pentateuch.

At Seattle Seminary, out of sixty-three students, four knew all the epistles, seventeen knew more than five, and twenty knew none of them.

At the Spokane High School, out of forty-three students no one knew more than nine epistles out of the eleven, and thirty-nine did not know any of them. Thirty-seven evidently knew none of the Pentateuch.

At the Tacoma High School out of sixty-six students none knew all the epistles, five knew five or more of them and forty-eight knew none; seventeen knew the books of the Pentateuch.

In the Portland High School, out of fifty-one papers, one student knew all of the epistles, and twenty-nine knew none of them. Thirty-five of the fifty-one, however, stumbled over the Pentateuch.

One reference in the questionnaire, "Augustine," was purely historical. The high school students knew this reference more frequently than any, except the verse from the twenty-third Psalm. In Washington High School, for instance, forty out of fifty-one knew "St. Augustine," while only ten out of the fifty-one knew the next reference, "Alabaster Box." One wonders what the other forty-one think of when they read the following from "In Memoriam":

"All subtle thought, all curious fears
Borne down by gladness so complete,
She bows, she bathes the Savior's feet
With costly spikenard and tears."

The questionnaire gives some insight into comparative knowledge of the epistles, parables, and books of the Bible. Out of 371 students, 300 recognized that the reference, "Tho I walk through the valley of the shadow of death" was from the twenty-third Psalm; 278 recognized Christ's words from the cross, while 212 knew the passage from Ruth. Out of the 371 students, only twenty knew that Job said, "I know that my Redeemer liveth." This was generally attributed to St. Paul. Eight of the twenty who knew the passage from Job were Reed College sophomores. This group of thirty-five gave about five hours to the study of the book of Job last year. No particular reference was made to this passage, however. In the other college group, numbering sixty-three, only three knew the reference. The result would seem to indicate that the group who had given a hasty reading and study to the book had received some lasting impressions from it.

Twenty-nine students knew the meaning of "Shibboleth."

The best known reference was "Sinai," and the next was "Burning Bush." Two hundred and fifty-six knew the first, and 228 the second.

Among the parables The Sower outstripped all others. It was cited 179 times, The Talents 130 times, The Prodigal Son 133 and The Virgins 129 times.

Of the Pauline writings, Corinthians is most familiar, being cited 165 times; Philemon and Titus are least known, being mentioned but twenty-seven and twenty-eight times respectively. Out of 371 students, thirteen knew all of the epistles of Paul. Two students after naming eleven called attention to the fact that the authorship of Hebrews is in doubt.

The answers to the last question shed light on the amount of home Bible study which is prevalent, and show its relation to the

knowledge of the Scriptures. A high individual average was 55. This grade was obtained by only two students. Taking, however, all that average over 35, and looking up the matter of their home training, we find that out of fifty-seven such students, forty-five refer to their home training in the Bible. Twenty-three refer to study in home, school, and church.

Of sixty-three students who fell below an average of 10, twenty-six had no instruction at home. Out of 371 students 159 refer to the reading of the Bible in their families. Out of 160 from the public high schools, but twenty-four say that the Bible is used at home. Out of eighty-six Reed College students, forty-one refer specifically to the use of the Bible in their homes. At Willamette, thirty-three out of sixty-three speak of home study of the Bible. It is interesting to note here that although Reed College is undenominational, and represents a broad type of religion, natural selection operates in giving her as large a proportion of students from religious homes as are found in the strictly sectarian school. It is encouraging to note that a number of students speak frankly concerning the custom of family worship which they have at home.

Out of 160 public high school students only nine had ever studied the Bible at school. Out of 149 college students, seventy-nine had studied the Bible in school. This would seem to indicate that either a larger number elect the Bible when given an opportunity, or that the small number who do study the Bible in high school elect religious colleges, very largely. Of the three schools, Willamette, Reed, and Seattle Seminary, the Bible is studied most frequently at Willamette University. Forty-six out of the unselected group of sixty-three elected the Bible. At Reed, thirty-three out of eighty-six, and at Seattle Seminary, thirty-six out of sixty-two, had studied the Bible in the curriculum.

We have referred to some of the high individual averages. There are also some that would drop extremely low, if one could mark the answers according to their merit. Four times we are told that "Sinai" "was the place where Jonah was sent," twice Sinai is called the "Mt. of Transfiguration," and the "Mess of Pottage" is "food for the Israelites." The next paper tells about the "potter who did not make good wares." Again, we are told that it was "a dish of poisoned food which Pilate sent to his daughter who was in a nunnery." Another says that it is "an expression used in the parable of the prodigal son." "The children of Israel," writes another student, "ate of the mess of pottage; it was poison, but the Lord saved them."

One student tells us that the "Burning Bush scared the king's horse." Another quotes Scripture peculiarly his own, "The Burning Bush and Flax shall He not quench." Four people sent Isaiah back through the centuries to the Midian desert to see the Burning Bush. Evidently they had at some time heard the description of Isaiah's vision, in the sixth chapter of Isaiah; the details, however, had not taken a strong hold upon them. Another finds a place for the Burning Bush in the great Apostle's history. "It is," he says, "where a voice cried out, 'Saul, Saul, why persecutest thou me?'"

The "Alabaster Box" is "the box into which the widow dropped her mite," and again, "it is the Ark of the Covenant."

"Shibboleth," at which but a handful attempted an answer is "a peninsula," "a decree of God," "a prophet," a "province in Syria," "a garden near Jerusalem," "a ruler," and finally, "it was heard by Jesus on the night of His betrayal." One young lady, a college freshman, who protested that she had never heard the word, said three days after the examination, "Why, I have met that word twice in my reading, since I looked up its meaning."

The quotation from Ruth, "Thy people shall be my people," was attributed to men, from Abraham to those who lived in New Testament times. One student says, "It was spoken to Daniel in the lions' den."

The quotation from the twenty-third Psalm is, as has been indicated, the best known, and yet a number attribute it to Christ, some to Paul. One says, "Christ said these words on the cross;" another adds, "This is part of the Lord's Prayer."

The proverb quoted from John Wesley, "Cleanliness is next to godliness," was recognized as not being from the Bible by fifty-seven students out of 371. In the public high schools 12 out of 160 recognized it as a proverb. It was attributed to various writers. Twice it is referred to Christ's cleansing of the temple. Again, one says, "It was spoken by Jesus to the woman out of whom he cast seven devils." Again, "It was spoken by Jesus when washing the disciples' feet."

"Forgive them, they know not what they do," says a high school student, "was spoken by Jesus when Peter cut off the high priest's servant's ear." Says a college student, "It was spoken by God to the Israelites."

Some students do not know what a parable is. Two college students gave the Beatitudes for parables, and five gave a list of miracles. Numbers of students gave familiar incidents from the life of Jesus as parables. In the list of parables are, "The Rich

Young Ruler," "The *Republican* and Pharisee," "The Loaves and the Fishes," "The Woman at the Well," "The Woman Taken in Adultery," "Ruth and Naomi," "The Golden Calf," "Daniel in the Lion's Den," and many others.

Among the epistles of Paul were "those to the Athenians," "to his son," "to James," "to Colations," "to the Phillistines," "to the Thesians," and "to the Philodosians." Nehemiah, Esther, Job, Chronicles, Kings, Revelation, and the book of Hezekiah are all attributed to the man of Tarsus. Many who name a reasonable number of the Pauline epistles, attribute the Acts of the Apostles to the apostle Paul. This is done about twenty times.

The verses, too, which are quoted are often not quoted accurately. This is a citation from one paper, "In the beginning was the Word, and Word was with God, or something like that" in the first chapter of John. "Come to me ye that travail and are heavy laden, and I will refresh you" is another. Here is still another, "Blessed are the meek, for they shall receive everlasting life."

The two colleges average over four verses to a student. Recently the writer asked the members of a young people's Bible class, some of whom were college students, to quote five verses from the Bible. The question was given without warning, and no one quoted more than three verses.

To sum up:—the questionnaire shows (1) that there is little difference between the denominational and the religious, but non-sectarian, college after a year or two's residence, in regard to its students' knowledge of the Bible. (2) It shows a marked difference between a denominational secondary school, and public high schools. (3) It indicates a striking difference between high schools in different cities. (4) In general questions, such as quoting parables and verses, it shows the average number of parables and verses per student. It also calls attention to some surprisingly high averages, and others which are unusually low. (5) It shows how the answers to a historical question help the public high school's average. (6) It shows which books, epistles, references and parables are the best known, and which are least known. (7) It shows the relation of home training to knowledge of the Bible. (8) It shows the prevalence of Bible reading in the students' homes. (9) It shows the number of college students and the number of high school students who have studied the Bible in school. (10) Finally, it shows the utterly inadequate, childish, and almost hopelessly confused ideas that many high school students and lower-class men in college have of The Book.

THE CHURCH FACING FORWARD

THE EDUCATIONAL WORK OF THE HYDE PARK BAPTIST CHURCH

THEODORE GERALD SOARES, PH.D.

Director of Instruction, Hyde Park Church, Chicago.

The organization of the educational work of the Hyde Park Baptist Church is in process of development. The work of correlation has been carried on somewhat informally, but is about to be definitely undertaken by the educational committee of the church. The Sunday school is organized into three divisions: Elementary, Secondary and Adult. Each is under the direction of a principal who, with the secretary and treasurer and teachers of the division, regulates its work. The whole is under the general direction of the superintendent, who does not preside over any one of the assemblies, but supervises all, presides over all general meetings of officers and teachers, and is responsible for the policy of the school. Associated with him is the director and assistant director of instruction, who are charged with the responsibility of arranging the curriculum and selecting teachers. The minister of the church acts as director of the spiritual life. He conducts special classes in preparation for church membership. The assistant minister acts as counsellor of the young people's society. There is, however, no correlation between this society and the Sunday school. The assistant minister, who is also the minister of music of the church, is director of music of the Sunday school.

The Elementary division has three departments: Kindergarten, Primary and Intermediate. The first of these holds an entirely separate session continuing from 9:30 to 12:00. The Primary and Intermediate Departments meet together for assembly exercises. The Intermediate retires to its own room for a forty-minute lesson under a teacher and assistants, while the Primary continues exercises adapted to its needs. Conditions of space require the somewhat anomalous condition of an Intermediate Department consisting of only one class, the fourth grade. It would be better if the fourth, fifth, and sixth grades could be united in a Junior Department with an assembly and worship of its own.

The Secondary Division begins with the fifth grade, approximately eleven years of age, and continues through the high school and somewhat indefinitely one or two years beyond. This latter limit is a problem not yet worked out. The division meets for brief assembly exercises at 9:30 and then separates into classes.

After forty minutes for the lesson the whole division meets for a half hour of worship, conducted by the principal. The most significant subdivision of this part of the school is the Boys' Department, an organization composed of junior and senior classes of the high school, and one or two classes beyond. It has a room of its own, and an assembly of some twenty minutes at the beginning of the Sunday school hour. The first part of this is devoted to its business, after which a brief period of worship is conducted by the boys with the assistance of the teachers. The boys unite with the Secondary Division in the closing period of worship. The department has a director who is the senior teacher. There are no boys' clubs in the church except the Boy Scouts. The Boys' Department seems the natural organization for all social, athletic, and philanthropic activities. Whether a similar Girls' Department should be organized is a problem for consideration. The Camp Fire Girls class has a significant life of its own. Again conditions of space are somewhat determining at this point. A teacher training class for young women with two years' course has been part of the Secondary Division. It comes at the end of the regular curriculum.

The Adult division consists of a men's class, a women's class, a young women's class, and a young men's class. These meet in the auditorium, and have no assembly exercises. Each is organized and is self-directing. They pursue various courses of study, Biblical, educational, social and missionary. The courses are usually about three months in length, and are for the most part conducted as lectures by various experts. The most serious problem here is the young men's class, which has at times been very flourishing and has at times disappeared. The successful graduation of the senior class of the Boys' Department into a vigorous and effective young men's class is now the most important matter which the Sunday school is undertaking. The lack of a separate room is an embarrassment.

The curriculum in the Elementary and Secondary Divisions is completely graded, and is in general the Constructive Studies published by the University of Chicago Press, many of which were actually worked out in classes in this school.

The whole Sunday school, from the Kindergarten to about the seventh grade, occupies the front seats of the church during the first fifteen minutes of the public worship, which includes a children's talk by the minister. After the singing of the children's hymn they leave the church. The Kindergarten continues its session and some classes of the older children have been formed for work

through the church hour. It is hoped that this plan may be extended as teachers can be secured.

2. THE CHURCH OF THE DISCIPLES, BOSTON

The work of this church has already been noticed in RELIGIOUS EDUCATION. We have called attention particularly to the outline of the school's curriculum published several years ago and to the statement of the social activities of pupils prepared by Mrs. Clara B. Beatley, and published by the American Unitarian Association. Mrs. Beatley is the "Director of Religious Education" in this church and a valuable co-operator in the work of the R. E. A.

The Church of the Disciples places its work of religious education in the charge of a "Committee on Religious Education." This committee has special charge of the Disciples School; it meets on the second Sunday of the month while the school is in session, to visit classes and confer upon the work. It co-operates with the principal and the teachers in keeping the various interests of the school at a high standard; it stimulates an appreciation of music, art, and poetry as important influences in religious education; it fosters the social activities of the young people and establishes a kindly guardianship over them. The committee has established a Home and School Conference, which provides for the mutual helpfulness of parents and teachers.

Through continued recommendations at annual church meetings the financial needs of this work for religious education have been steadily brought before the congregation, with a response which has established a relationship of responsibility. The church appropriates at its annual meeting \$1500 each year for the maintenance of the Disciples school.

Beginning on the third Sunday in September, the school is in session every Sunday morning until the first Sunday in June. The main school assembles at each session for an opening service of worship in the large, sunny library, proceeding to other attractive rooms for class work at 10:15, and returning to the library for a closing service at 10:50. Church attendance is encouraged by the presence of parents in the pews at eleven o'clock. The Kindergarten and Primary Departments meet in a pleasant upper room during the church service. A social service class meets in the library at 10:15.

A graded system of lessons, known as the Disciples School Graded Course, taught by teachers of exceptional training and ex-

perience, gives the pupils a vision of spiritual and moral truth which should tend to high motives of conduct. Biennial promotion and advanced recognition give dignity to the course and increase the satisfaction of progressive studies.

Classes are brought together in organized groups for social service. These groups meet once a month under the guidance of teachers, and are taught simple ways of helpfulness touching the needs of a great city. In doing this work, the young people are bound together socially, through mutual acquaintance and common interest, and become strongly attached to the church. The youngest classes are united as the "Children of the King." These in turn go on to the "Ten Times One," to the "Young Readers' Round Table," and to the "Lend-a-Hand." All who reach the age of fifteen are invited to join the Disciples School Choir, which is under the direction of the church organist, and which serves the school and the church when special music is needed.

Recognition of the play element in childhood and in youth provides for many well-ordered good times, chiefly to celebrate the harvest season, Christmas, Twelfth Night, and May Day. A period of recreation is given at all club meetings. Dramatic instincts are trained by the performance of plays that instruct and elevate.

Christmas, Easter, Whit-Sunday, and Children's Day bring the school to the church in a body to share the services. Whit-Sunday is a special occasion for welcoming the young people to church membership. Children's Day is celebrated as a day of recognition.

Association Day teaches loyalty to church and to denomination. Memorial Day impresses devotion to country through cherishing the ideals of the noble lives of James Freeman Clarke, John Albion Andrew, and Julia Ward Howe, former members of the church. A portrait of John A. Andrew, purchased from birthday offerings, is presented each Memorial Day to one of the public schools of Boston, the master being present to receive the gift and to address the school.

Special attention has been given in this school to the training of children in music and to the preparation of special forms of service. The church organist, Mr. Frank Lynns, has composed a number of special pieces for the use of the school.

THE MADISON RELIGIOUS DAY SCHOOL

WILLIAM JAMES MUTCH, PH.D.

Professor, Philosophy and Education, Ripon College

A "Religious Day School" has been conducted for twelve days at Madison, Wisconsin, in the early part of the vacations of the last three summers. It is now regarded as a permanent feature of the religious life of that city, and the sessions for the coming season will begin on June 15.

There has been nothing experimental in the history of this school, for its plans had all been tried and perfected elsewhere through a preceding period of ten years. The curriculum had been worked out, the methods had been developed, experienced teachers were brought in from other schools of the same kind, and expert supervision with strong local backing brought assured results from these favorable conditions.

It is not claimed that like results can be secured anywhere and under any conditions, but it may be interesting to report the results and the conditions at Madison, if for no other reason, so that some people may be saved from failure if they can not provide the conditions necessary to success.

In the first place some interested and aggressive people in several of the churches secured the assistance of Rev. H. R. Vaughn, who had been a promoter of this style of school. He spent some time canvassing for funds and for children and in helping to perfect the local organization, which included representatives of the leading Protestant churches. The budget amounting to over three hundred dollars was apportioned to the churches. Tuition memberships of one dollar per family provided about one third, and the rest was raised by private subscriptions or church appropriations. All teaching and supervision was paid for although salaries were not large.

It was hard to convince parents as well as children that this school would be better than the relaxation of summer vacation days. But about seventy-five responded the first morning and the number rose steadily that season to one hundred and twenty-five. Other seasons showed similar or larger numbers. The attendance never falls off, but increases after the first days. This fact is an interesting sidelight on the pedagogical effectiveness of the school.

The pupils were at once divided into groups according to the grades they had just taken in the public schools. Grades one and

two in one group, three and four in another, five and six in another, seven and eight in another. The kindergarten and the high school people also formed separate groups, and there were so many in grades five and six that they had to be divided, so there were seven teachers in all, beside the superintendent.

The Baptist church was used because it could provide a separate room for each group, reserving the main room for the assembly. The session is from nine to twelve o'clock each day except Sunday. It is divided into four periods of forty-five minutes each, with subdivisions for the youngest classes. The classes are taught separately in the first, second and fourth periods. In the third period there is a ten-minute recess followed by a half-hour assembly of the grades and high school groups in the auditorium.

One period in all the grades is used for Bible instruction in the form of lessons from Mutch's series of "Graded Bible Stories." The characteristic method of Bible teaching is distinctive of all schools of this type, and is the most important single reason for their success. It is the reproduced story method. There is relatively little explanation, little of a homiletical character, and but little of personal or specific application. Stories are selected which explain themselves. They are told by the teacher in a brief vivid manner, and then they are immediately reproduced by the pupils one after another from memory, in such words as they can command. They soon develop great skill in this, and the repetitions fix the stories in the memory. In eight seasons of two weeks each, nearly one hundred distinct Bible stories are mastered, and by a system of reviews they are so fixed as to be a permanent possession.

Another period is used in all grades for instruction in missionary work and Christian biography. There are short stories for the low grades. For one grade it is the life of John G. Paton, for another, David Livingston, and in the high school it is some country like India or Africa. The same method of reproduced stories is used for this work also. In the course of two or three weeks one of these great characters can be so thoroughly mastered and glorified as to become an important factor in shaping the life ideals of a whole class. Maps, pictures and notebook work are features of both the Bible and the biography courses; and every means known to the good teacher is used to build up rich and true concepts of all these subjects, and to surround them with emotional enthusiasms.

Another period is used for more miscellaneous activities determined by the needs of the class. Notebooks are to be written up; a little study, but only a little, is required, because the teachers

teach. Most important is the memory work and Bible drill, brief but intense, and resulting in ready handling of the book and familiar acquaintance with many facts and passages in it. Seventh and eighth grade pupils have instruction in personal religion, and higher grades take the history of the church or of the Bible. An amount of valuable information is accumulated from this period in successive years, which puts these pupils in a class by themselves, wherever they may live afterward.

The assembly period is the heart and center of the whole school. It is a practice of the real function of worship. Prayers and memorized scriptures are used; and a very few of the sweetest and best-loved standard hymns are memorized and sung daily until they sing themselves into the very life of the children. At this period each day some class brings before the whole school one of its classroom stories or other exercises.

Certain pedagogical principles are exemplified in the school which explain its success and justify its plan.

1. *Concentration.* For a period in vacation time—those ten weeks which educators are beginning to regard as more than half waste time—the practice of religion and instruction in its elements fill the whole life of the children. By this concentration year after year it becomes a life interest, as it could not otherwise.

2. *Grading.* Pupils, subject matter, and methods are adjusted to each other. This is the secret of the remarkable interest always shown by the children in the work of the school.

3. *Concreteness.* Definite and well unified stories rather than abstractions or generalizations constitute the materials of instruction.

4. *Self Expression.* The learning process here consists not in studying or reading from books, and only partly in hearing oral presentations, but mainly in free narrative reproduction by the pupils themselves.

Many visitors have been interested in the school, and their sentiments are fairly represented by the comment of Dr. E. J. Mullins of Louisville. When he visited the school he said: "These are the people who are doing the real business. No Sunday school work or evangelism can compare in effectiveness with this work."

The lesson material has hitherto been available only in type-written outlines, but now the Bible material for the eight grades has been printed together with directions in the method used.* In time the other material may also be printed. But caution is urged

* Mutch: Graded Bible Stories, Christian Nurture; Ripon, Wis., 582 pages, \$1.50.

in the attempt to carry out this plan where there is no one who has had experience with this type of school to direct the work and coach the teachers.

It is not possible to make a work of this kind successful unless there is some one in charge who knows the pedagogical principles involved, and who is capable of bringing the practice up to those principles. But the school affords an instructive object lesson in the seriousness and dignity of this business of religious education, and what good results are possible when the necessary conditions are actually met.

Since this article was written the Madison school has held its fourth session, with an enrollment of two hundred pupils. A principal and eight teachers were kept very busy, all being residents of Madison. The first six grades had a separate teacher for each, and this fact gave much better results. Tuition was abolished, and the churches are now glad to make their apportionment of the cost a part of their regular budgets. A dozen other schools of this type have been held this summer in the cities and towns of Wisconsin, Illinois and Michigan.

AN EXPERIMENT IN RELIGIOUS EDUCATION

FREDERICK TRACY, PH.D.

Professor, The University of Toronto

An innovation that should be of interest to the readers of RELIGIOUS EDUCATION is likely to be tried in the near future in the Province of Ontario. The government of that province has under consideration a bill which, if it becomes law, is expected to provide an opportunity and a stimulus to the study of the Bible among the pupils of the public schools, while at the same time avoiding the difficulties and dangers which beset all attempts to have the teaching of the Scriptures carried on in those schools as a part of their regular work. This opportunity and stimulus take the form of an examination paper in religious knowledge, to be taken by those pupils who so desire, as a part of their examination for entrance into the high school.

It is hardly necessary to recount the circumstances, or explain the conditions, that have led to the "secularization" of our state-supported institutions of learning, from the kindergarten to the university. It has long been clear that in the present divided state

of religious belief, no attempt can safely be made to teach religion in the public schools. While these schools remain "public" (and long may they so remain!) they must serve the public; which means, not this or that section of the people, but the whole people. And this means that they cannot honorably contravene the religious convictions of any.

We must therefore content ourselves with a curriculum from which the teaching of religious doctrine is definitely excluded; and leave to the home, the Sunday school, and the church, the responsibility of providing the necessary religious instruction. That the public schools are "irreligious" as a consequence, is, in my opinion, neither true as a matter of fact, nor warranted by any principles of logical inference; and yet the banishment of religious instruction from the public schools has some regrettable consequences; one of the most regrettable of which is the tendency to create the impression, in the minds of some pupils, that religion is not to be regarded as a necessary part in a liberal education.

In the bill to which I have referred an effort is made to remove this impression, by bringing the public schools and the recognized agencies of religious education, into somewhat closer relations with one another. No attempt is made to place religion on the curriculum, as a subject of class-room instruction. But the Department of Education provides for an examination in religious knowledge, based upon selected portions of the Scriptures, as a recognized part of the high school entrance examination. This examination must be optional, for obvious reasons, and the marks obtained upon the paper (provided they amount to not less than twenty per cent) are to be added to the total of the candidate's marks, and so shall have an effect upon his standing in the aggregate. It is provided that the examiner in this subject shall be appointed by the Minister of Education, but the paper, before being written upon, shall be submitted to the judgment of a joint committee of representatives appointed by the different religious denominations.

To guard against doing an injustice to those whose beliefs and convictions might not permit of their taking this optional examination, and who therefore would be precluded from the advantage which it affords in the matter of standing, a clause has been added to the bill, providing an alternative optional examination in supplementary English literature, governed by the same conditions, as to marks and standings, as obtain in the other case. Moreover, in order to do full justice to any pupils who might desire to take the examination in religious knowledge, provided it did not include the

New Testament, it is proposed that the paper shall contain a sufficient number of optional questions, so that any pupil may confine himself, if he chooses, to that part of it that deals with the Old Testament, without thereby placing himself at any disadvantage in the matter of marks.

There is also a provision in the bill for the definite teaching of morals in the schools, but as there is nothing new in this part of the scheme, I need not refer to it further at present.

The Chief Superintendent of Education has been in consultation with leading representatives of the various denominations at every stage in the working out of the measure; and it is gratifying to be able to say that practically no opposition has so far been met. It would of course be unwise to indulge beforehand in any over-sanguine forecasts as to what is likely to be accomplished by an examination paper; but there are many among us who strongly hope that the very existence of this examination will prove to be something of an incentive, not only to the pupils in the schools, to take the work and so extend their knowledge of the Bible, but also to the existing agencies for religious education, by giving to the subject a recognized place in the general scheme of public education, and so practically calling upon those agencies to provide the necessary instruction in this subject. Indeed, the writer is acquainted with one Sunday school at least, in which plans are already being formed, to offer courses in which thorough and systematic preparation will be provided, with the examination in view, the moment the bill becomes law.

It is to be noticed that, for the present at least, the scheme affects the curriculum at only one point, namely in the highest form of the public school. This is probably the best place to begin, for several reasons, one of which is that the treasures of Biblical literature are placed before the pupil at an age when his memory-power is at its best. But should the results of the experiment turn out as expected, there seems to be no good reason why the principle might not be applied, later, over wider areas of the primary and secondary curriculum.

RELIGIOUS INSTRUCTION CORRELATED TO PUBLIC SCHOOLS

The Gary plan has attracted wide attention especially as it has received the hearty co-operation of the Superintendent of Schools. Mr. Wirt's plan places the children at the disposal of the churches for three hours a week. Grades four, five and six were to be turned over to their respective churches in the morning hour, from 9:30 to 10:30. The other grades were to meet in the afternoon from 1:30 to 2:30. Each child was to go to its own church and was placed under the control of that church for these three hours a week. The Episcopal Church of that city availed itself of the opportunity. Having but a small communion in the city, the task was an easy one, inasmuch as provision had to be made for a few children only.

Dr. W. E. Gardner, the Director of Parochial Instruction for the Protestant Episcopal Church, makes the following suggestions wherever the church undertakes the task of instruction of its children on week days, under the auspices of the public schools:

1. *The curriculum must be related to the curriculum of the school.* The children must be graded according to their classes in the day school, and the subjects taught must have a definite relation to the subjects they are being taught in the day school.

2. *The hearty and complete co-operation of the parents must be secured.* The church can do little for the children if the parents do not co-operate with the church.

3. *The trustees of the church must back the plan.*

4. *Money is required.* Suitable environments for the children must be created; trained teachers, adequate equipment, books, papers, desks, etc., must be secured.

5. *We need intelligent leadership on the part of the pastors.* Pedagogical education of the ministers is absolutely necessary. The ministry has not been able to convince the members of the church of the essential need of such instruction. If people are once convinced that the teaching of religion will be a stimulus in the development of the mind of the child, they will follow readily.

Commenting on the above plans the *Evangelical Herald* of St. Louis, says: "Those of us representing denominations of German origin readily recognized a great number of the plans presented as old-time acquaintances. Probably no church has exhibited a larger interest in its children and in seeking to train them to the Christian citizenship of our country than our own denomination. But the

old-time parochial school idea is waning, and in spite of the repeated efforts that are being made to resuscitate the parochial school, it will continue to decline.

"Because the parochial school keeps the children out of the public schools, it never did and never will fit into our system of education. It cannot and will not develop a dependable citizenship of our country. And even the denominations that are continuing their effort to uphold the institution, and have been doing so with some degree of success, are discovering that its pupils can in no wise compare with the pupils of the public schools in efficiency, and that they are not in complete harmony with the spirit of our land.

"Out of this chaos of conflicting opinions and views regarding the need of continuing the parochial schools, a clearer and more definite conception of our duties in regard to the religious instruction of our children will gradually evolve. The parochial school idea will be so modified that it will serve only the prime purpose of aiding the religious instruction of the children, that branch of education which the public school cannot legally undertake nor adequately perform."

A CHURCH TRAINING GROUP

By request of some of the pastors of the community, the Boys' Work Committee of the Wilson Avenue Department (Y. M. C. A. of Chicago) took steps to organize a committee, consisting of one member from each church, for the purpose of promoting a training class for workers with boys in the church. Each pastor was requested to appoint a representative from his church, and fourteen responded.

A meeting was held by the committee, and it was decided to start a training class at once. Specialists in different phases of boy life were secured, taking up the following subjects: "The Religious Life of the Adolescent Boy," "Vocational Guidance," "The Recreative Life of the Adolescent Boy," "Organizing Boys' Work in the Sunday School," "Personal Qualifications and Preparation of the Adult Leader," "The Adolescent Boy and Social and Personal Hygiene."

The purpose was to give in thirteen weekly sessions of one hour each the motives in the adolescent boy nature. The following were

the activities stressed: Forward Step meetings, the Organized Bible Class, Scout Craft, the Church Boys' Club, How the Church Can Supplement the Home in Religious Education, Study of Home Environment, the Place of Vocational Guidance in Church Work, Service by Older Boys, and Sex instruction.

The course was a distinct contribution to the boy life of this community, and the effects will be far reaching. A course on similar lines will be conducted next winter, and it is the hope of the men represented on the Promotion Committee that a much larger number may take advantage of it. Thirteen sessions were held, with a total attendance of 364, making an average attendance of 28.

TRAINING THE CHRISTIAN MINISTRY

"I am forty years old and my life has been spent in the sacred precincts of the church, and yet I do not recall ever having heard a sermon on the Call to the Ministry.

"In the past twelve years there has been a falling off of eighteen per cent in the attendance of the fifty-eight leading graduate theological schools in the United States. During the same time there was an increase of twenty-five per cent in the membership of twenty-six of the leading Protestant communions and an increase of twenty per cent in the population of the country.

"In the thirty-eight English-speaking conferences of southern Methodism there are 1,155 young men in the undergraduate classes. These are men who have not finished the conference course of study and have not been admitted to full connection in the ministry. Of this number less than seventeen per cent are college graduates and less than thirty-six per cent have had any college training whatever, while less than three and one-half per cent are graduates of a theological seminary. There are 724 supplies serving pastoral charges whose educational equipment for the work falls far below the standard of those undergraduates."—Extract from manuscript for a sermon of Bishop McCoy, of the Southern Methodist Church.

NEWS AND NOTES

The *Constructive Quarterly* runs to its high tide in the issue for June, 1914. Amongst other notable articles, one by President Francis Brown, on "Unity in Scholarship," is especially fine.

The modern movement to care for the life of young people in the church has sometimes been accused of secularizing the life of the church. Referring to this criticism Mrs. E. W. Blatchford, of Chicago, recently said, "We are not trying to secularize the church, but to domesticate it."

The National Child Labor Committee issues a most interesting and striking pamphlet entitled, "Two Sides of the School Question." This should be read by all parents vitally interested in public education. It may be obtained for five cents post-paid from the committee at 105 East 22nd St., New York City.

At the Presbyterian General Assembly, the work of the Board of Education under the secretaries, Dr. Joseph W. Cochran and Dr. Richard C. Hughes, was heartily endorsed. Encouragement was given to the plan of special church buildings at state universities and the Rev. W. H. Crowthers was appointed secretary for College Visitation.

The Kansas State Sunday School Association is establishing traveling Sunday school libraries with the co-operation of the free public libraries. They contain about fifty books—a half-dozen on pedagogy and others on religion and topics of interest to Sunday school people. Already there is an eager demand for them, and more funds are needed to extend the work.

Plans are being considered for the erection in Japan of an educational building for training in Christian leadership of all kinds, and especially Sunday school leadership. The World's Sunday School Association purposes to erect, as part of the proposed Tokyo Christian University system, a school of Sunday school methods, similar to the Hartford School of Religious Pedagogy at Hartford, Conn.

A special circular from Brown University announces a new course in religious education which is designed especially "for the training of Directors of Religious Education in churches and allied organizations, lay assistants of pastors, teachers of the Bible, and other leaders in religious work." The course comprises a special two-year course leading to a certificate and regular intergraduate and graduate courses.

The Fourth International Congress on Home Education will be held in Philadelphia, September 22nd to 29th. A number of addresses will be given on Moral and Religious Education in the Home and an effort is being made to organize special sessions on this subject.

The Encyclopaedia of Religion and Ethics. By an error in proof reading, the back page advertisement of the Encyclopaedia of Religion and Ethics, in our June number, referred to a review on "page 328." This should have read page 317, where a lengthy and appreciative review appears.

Princeton Seminary is apparently following the plan of Yale Divinity School to broaden its curriculum to become a University School of Religion (see the article by Sec'y Stokes in the current number of RELIGIOUS EDUCATION, and by Sec'y Cope, page 64 in the February number). Dr. Ross Stevenson is the new president at Princeton.

Prof. Arthur MacDonald continues his splendid campaign for the study of the criminal by following up the introduction of the bill, in the House of Representatives, to establish a bureau for the study of the criminal pauper and defective classes, with an endeavor to enlist college students in specialization in criminal anthropology and other lines of scientific investigation of the problem of the criminal and defective.

Dr. Frank Knight Sanders, formerly president of Washburn College, and since the organization of the R. E. A. one of its most efficient officers, has accepted the post of "Director of the Board of Missionary Preparation" under the Edinboro Continuation Committee. His address is 25 Madison Ave., New York City. The task of this particular committee is to promote more scientific and adequate preparation for missionary service. It works through the different missionary boards of the various church communions.

Secretary Cope was one of the speakers at the annual Conference of Hebrew Rabbis held at Detroit, July first to seventh. This is the first time that this conference has ever invited a non-Jew to a place on the regular program. The Religious Education Association has a large number of Jews in its membership and received liberal support from them for its work. During the past six years prominent rabbis have participated in all the annual conventions, giving addresses and papers, and many others have helped in the conferences and by contributions to the magazine.

Dr. Charles Stelze is devoting himself to the collection of suitable films for presentation in churches and the arrangement for a circuit of "church moving picture service."

The Board of Education of New York City has secured an appropriation of seventy-nine thousand dollars for the operation of play centers in one hundred and sixty-three schools. The yard and gymnasium of the school will be open from 3:30 to 5:30 P. M. at a cost of three dollars and a half for a director and extra janitor service. Approximately three hundred children are provided for in this way at a cost of one and one-sixth cents per child.

There are 100,000 students enrolled in professional schools in the United States this year, according to figures compiled by the United States Bureau of Education. Of these, 85,102 are in endowed institutions; the remainder in institutions supported from public funds. The various professions are represented as follows: Theology, 10,965; law, 20,878; medicine, 17,238; dentistry, 8,015; pharmacy, 6,165; veterinary science, 2,324; nurse training, 34,417. New York state has the greatest number of students in professional schools—13,945. Illinois comes next, with 11,333, and Pennsylvania, Massachusetts, and Missouri have 9,937, 6,858, and 4,495, respectively.

One of the most important proposals before the Presbyterian General Assembly (Chicago, May, 1914) was that of merging the College Board, the Educational Board, and the educational features of the Board of Publication and Sabbath School Work into a new "Board of Christian Education" with departments for standardization of colleges, the support of the university pastor, the preparation of men for the ministry, the improvement of the Sunday school, and the combination of the various activities of religious education. The plan was not adopted finally but has been referred to the churches for discussion and will be voted upon at the next General Assembly.

The annual report of the Commission on Religious Education of the Presbyterian Church in Canada is a most instructive document. By statistics and charts it reviews the efficiency of the home, the church and the Sunday school. One chart shows that the Sunday-school buildings represent four per cent of the investment in church buildings, and the running expenses represent six per cent of the amount spent on the church as compared with thirteen per cent for church music and one-twentieth of one per cent on Sunday-school music. The report contains some suggestive plans for Sunday-school buildings and a brief review of the Canadian situation in regard to teaching religion in the public schools.

The Church Peace Union offers to the churches five thousand dollars (\$5,000) in prizes for the best essays on international peace. The sum is apportioned as follows:

1. A prize of one thousand dollars (\$1,000) for the best monograph of between 15,000 and 25,000 words on any phase of international peace by any pastor of any church in the United States.
2. Three prizes, one of five hundred dollars (\$500), one of three hundred dollars (\$300), and one of two hundred dollars (\$200), for the three best essays on international peace by students of the theological seminaries in the United States.
3. One thousand dollars (\$1,000) in ten prizes of one hundred dollars (\$100) each to any church member between twenty (20) and thirty (30) years of age.
4. Twenty (20) prizes of fifty dollars (\$50) each to Sunday school pupils between ten (10) and fifteen (15) years of age.
5. Fifty (50) prizes of twenty dollars (\$20) each to Sunday school pupils between ten (10) and fifteen (15) years of age.

In the accomplishing of the desired results among the church members and the Sunday school pupils, and in the awarding of the prizes, The Church Peace Union will have to depend largely upon the assistance which the pastors can render. It is earnestly hoped that the pastors will make the announcement of these prizes in all of the churches and Sunday schools of the United States. In competing for the prizes only one essay should be sent from each church and from each Sunday school, the essays of the local church and Sunday school being read by a local committee and the one winning essay forwarded.

It is hoped that from the thousand dollar (\$1,000) prize offered to clergymen one or more essays may be found which will be worthy, not only of the prize, but also of publication and distribution by the Foundation.

All essays must be in by January 1, 1915.

Further particulars about these prizes, as well as literature to be used in the preparation of the essays, and lists of books can be secured by addressing the Secretary of The Church Peace Union, Rev. Frederick Lynch, D.D., 70 Fifth Avenue, New York City.

BOOK REVIEWS

WHAT MEN LIVE BY. *Richard C. Cabot, M.D.* (Houghton, Mifflin Co., \$1.50 net.) A wise physician's prescription for the deeper ills of life, dealing with work and play, love and worship. Especially good in the third and fourth sections. One of the best treatments of the principles of sane and happy married life.

THE BIBLE: ITS ORIGIN, ITS SIGNIFICANCE AND ITS ABIDING WORTH. *Arthur S. Peake, M.A., D.D.* (George H. Doran Co., \$2.00 net.) A comprehensive modern and most helpful book. Probably the best discussion available for the average intelligent man and one which no student of the Biblical problem can afford to neglect.

METHODS OF TEACHING PRIMARY GRADES. *Ella Jacobs.* (Jewish Chautauqua Society.) Gives detailed directions for the teaching of lessons in the early Old Testament material. Strangely out of touch with the modern point of view both in method and use of material.

PSYCHOLOGY IN DAILY LIFE. *Carl Emil Seashore.* (D. Appleton & Co., \$1.50 net.) Much interesting material for all students and especially valuable as a book to answer the layman's question as to the What and Why of the new psychology.

A NEW CITIZENSHIP. *Wilson L. Gill, LL.B.* (American Patriotic League, Philadelphia, \$1.00 plus postage.) An account of the systematic teaching of the spirit and life of democracy by the laboratory method in the school. Explaining in detail the plans of the school republic and the work of the American Patriotic League. Many valuable suggestions on these special methods in moral education.

METHODS OF TEACHING JEWISH ETHICS. *Julia Richman & Eugene H. Lehman.* (Jewish Chautauqua Society, Philadelphia.) A text-book on ethics for use in Jewish religious schools. Especially valuable as suggesting the development of the ethical material in the Old Testament and on methods of teaching practical social duties in the Sunday school. A highly suggestive piece of work.

THE SUPPORT OF SCHOOLS IN COLONIAL NEW YORK BY THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS. *William Webb Kemp, Ph.D.* (Teachers College, Columbia University, \$2.00.) A thorough investigation of a most important chapter in the development of education in this country. The work of the Society for Propagation of the Gospel is described in detail, and religious auspices under which public education developed are clearly shown. Essential to students of the history of education.

WORSHIP AND SONG. Edited by *Benjamin S. Winchester & Grace Wilbur Conant.* (Pilgrim Press, 40c net.) At last we have a dignified and fairly complete hymnal and book of worship suitable

for the high school years. The hymns are wisely selected, with the standard music in clear bold type. Evidently great care has been spent on the orders of service and many of them are splendid examples of the adaptation of material and of the direction of worship of young people. All who are really concerned with the problem of worship for high school years should examine this book carefully.

CURRICULUM FOR JEWISH RELIGIOUS SCHOOLS. *Eugene H. Lehman, M.A.* (Boch Publishing Concern, 50c.) A thoroughly modern study of the curriculum, giving full outlines and directions for class work with suggestions on organization, equipment, and activities for the nine grades from the age of 6 to 16. While designed for Jewish religious schools it is rich in suggestion for all Sunday school workers and especially for students of the curriculum.

RATIONALISM ET TRADITION. *Jean Delvolve.* (Librairie Felix Alcan, Paris.) An important contribution to the modern discussion of the teaching of morals and the development of the moral life, especially from the point of view arising in the development of public schools in France.

THE CHANGING GIRL. *Caroline Wormeley Latimer, M.D.* (Fleming H. Revell Co., 25c net.) A welcome addition to the list of little books on the girl. This is suitable for the girl of 12 to 15 to read. Sane and on a high level.

SEEKING SUCCESS. *John T. Faris.* (Fleming H. Revell Co., \$1.25 net.) A collection of stories in the lives of men and women, told with the purpose of the stimulus and direction of character.

LESSONS ON THE PARISH CHURCH. Part I, Hymn Talks for Infant Schools, *Sibyl Longman*; Part II, Lessons for Older Classes. *Rev. S. Kirshbaum.* (Longmans, Green & Co., 50c net.) Two short series of lessons on the church (Episcopal) and its advances; the first, 8 lessons, for beginners; the second, 12 lessons, for intermediates, or those of approximately 12 to 14.

TRAINING THE GIRL. *William A. McKeever.* (Macmillan Co., \$1.50 net.) A companion to the author's "Training the Boy." In four parts—Industrial Training, Social Training, Vocational Training, Service Training. It forms a practical guide to the ideals and methods of preparing girlhood for life usefulness. A wide range of topics receive helpful treatment; the book is to be highly commended to parents and teachers, especially for its treatment of the difficult problems of girl life.

VOCATIONS FOR GIRLS. *E. W. Weaver.* (A. S. Barnes Co., 75c net.) Just the survey of possible occupations for girls and women which will help them to a moral interpretation of life. An excellent method of ethical training and useful regardless of whether girls will be actually workers or not.

BUILDING THE KINGDOM. *E. B. Chappell.* (Smith & Lamar,

\$1.00.) Discusses, in the modern spirit, all the educational aspects of the work of the church. The author commits himself fully to the educational program and availing himself of wide observation and reading of practical works produces a book which ought to be read by every pastor in his church.

METHODS OF TEACHING BIBLICAL HISTORY. *Edward N. Calisch, Ph.D.* (Jewish Chautauqua Society.) By typical lesson-treatments the methods of work in the Junior Department are illustrated. The material is drawn from the Hexateuch.

ELEMENTARY BIBLE STUDIES. *A. du T. Pownall.* (Longmans, Green & Co., 35c net.) An elementary introduction to the historical books of the Old Testament, non-critical and planned only to lead to a knowledge of the content of the books.

THE OPEN BIBLE. Part I and Part II, *Henry Berkowitz.* (Jewish Chautauqua Society.) Text-books for private or class study, for correspondence and extension work, in brief outline form, with good suggestions for reading.

18,000 WORDS OFTEN MISPRONOUNCED. *W. H. P. Phyfe.* (G. P. Putnam's Sons, \$1.50 net.) An indispensable friend to all cultured persons. Our old friend Phyfe revised, enlarged, and brought up to date. We step beyond the special bounds of our field in this magazine to acknowledge the worth of this piece of work.

THE STUDY OF THE ENGLISH BIBLE. *Louis Matthews Sweet.* (Association Press, \$1.00.) A plea for more careful study of the English Bible, in a course of lectures delivered to Y. M. C. A. students. Must be regarded as intended to stimulate popular interest in study rather than thoroughly to develop Biblical problems. Will help many young students.

THE GOLDEN RULE SERIES. Edited by *E. H. Sneath, George Hodges, and E. L. Stevens.* (The Macmillan Co.) I. The Golden Ladder Book, Grade III, (40c); II. The Golden Path Book, Grade IV, (45c); III. The Golden Door Book, Grade V, (50c); IV. The Golden Key Book, Grade VI, (55c); V. The Golden Word Book, Grade VII, (55c); VI. The Golden Deed Book, Grade VIII, (55c). A series of readers for use in public schools, designed for the indirect teaching of the moral life by means of fables, parables, stories, and poems. The selections are excellent from both the literary and the moral points of view. Not only is this material good for use in schools but parents would find here graded selections for reading at home. The best provision so far for systematic instruction in the ideals and habits of the right life for use in schools and homes.

THE ETHICAL ASPECTS OF EVOLUTION. *John C. Kimball.* (American Unitarian Assn., Boston. \$1.25 net.) The author attempts to show that evolution opens up a greater field for Christian belief and activity than would have been possible under the older

ideas of the theologian. The ethics which underlie evolution, and the connection between evolution, progress, politics, war, and Christianity are ably discussed. At the end of the book are given five of Mr. Kimball's sermons.

CALENDAR OF CHILDHOOD AND YOUTH. Prepared by *W. B. Forbush* and The Educational Staff of the American Institute of Child Life. (American Institute of Child Life, Phila.) The pamphlet contains a chart with explanations showing how the child develops from one instinct to another, and, lastly, a chart with explanations showing how the parent may engage in domestic child study.

TABLE TALK IN THE HOME. The Literary Staff of the Institute. (American Institute of Child Life, Phila.) A monograph emphasizing a common but valuable idea in regard to the proper atmosphere of the home.

EUROPEAN LITERATURE

(Book titles, on moral and religious education, recently received but not added to the library.)

DIE SITTICHKEITSFRAGE UND DIE SCHULE. Vortrag gehalten auf der allgemeinen deutschen lehrerversammlung in Breslau pfingsten, 1898, von dr. phil. Von Paul Bergemann. 2 aufl. Wiesbaden, E. Behrend, 1898.

CHARAKTERBILDUNG DER KINDER. Von Wilhelm Börner. München, C. H. Beck'sche verlagsbh. (O. Beck), 1914.

KONFESSION UND HOHERES SCHULWESEN IN PREUSSEN. Zugleich ein beitrage zur parität. Von Wilhelm Busch. Kiel und Leipzig, Lipsius & Tischer, 1899.

GESCHICHTE DER SCHULBIBEL. Von dr. Fr. Dix. Gotha. E. Behrend, 1892.

ZUR REFORM DER KATECHISMUSUNTERRICHTS. Von G. Heimerdinger. Gotha, E. Behrend, 1890.

DER KONFIRMANDENUNTERRICHT IN DER HILFSSCHULE. Von Heinrich Kielhorn. Langensalza, H. Beyer & Söhne, 1905.

DER DEUTSCHE SCHULLEHRER ALS RELIGIONSLEHRER. Durch mehrere neue erscheinungen auf dem religiösdidaktischen gebiete, insbesondere durch die hohen verordnungen des K. Oberkonsistoriums in München vom 25. April und 8. July 1836; die ertheilung des religions-unterrichtes in den schulen betreffend, veranlasst und mit rücksicht auf die verunglimpfungen des bayerischen schullehrerstandes durch hrn. pfarrer Arndt im plauderstübchen der dorfzeitung, verfasst von J. L. Ludwig. Nürnberg, J. A. Stein, 1837.

STRAFRECHTSREFORM UND JUGENDFÜRSORGE. Referat von W. Polligkeit. Langensalza, H. Beyer & Söhne, 1905.

DER KINDERGLAUBE. Grundlagen für eine darstellung der religiösen einzelentwicklung. Von H. Schreiber. Langensalza, H. Beyer & Söhne, 1909.

DAS KIND. Vortrag gehalten am 17. Mai 1894 zu Mettmann auf der dritten pfingstgeneralversammlung der "Katholischen vereinigung, bergischer lehrer," von Sina. Kempten, J. Kösel, 1894.

POUR L'ECOLE VIVANTE, avec une préface de Ferdinand Buisson. Blanguernon, Edmond. Paris, Hachette et cie, 1913.

RAPPORT PRESENTE PAR LA COMMISSION DE STATISTIQUE À M. LE MINISTRE DE L'INSTRUCTION PUBLIQUE, SUR LES RESULTATS DES LAICISATIONS SCOLAIRES. France, Commission de statistique de l'enseignement primaire. Paris, Imprimerie nationale, 1891.

HYMNS OF THE CENTURIES. Benjamin Shepard. (A. S. Barnes Co.) A serious attempt to collect the standard hymns suitable for children's worship. Should be carefully examined by all Sunday schools. Includes many modern singable hymns as well as the greater classics.

ADULT SCHOOL LESSON HANDBOOK. National Council of Adult School Unions. (Headley Bros., London, Bishopgate, E. C., Paper 5d, Limp cloth 7d.)

THE CATHOLIC ENCYCLOPEDIA, VOL. XVI. Index and Addenda. (Encyclopedia Press, New York.) The editors of The Catholic Encyclopedia have finished the index of this great work and issued it in a separate volume containing 960 pages. The index proper occupies 775 pages, and contains fully 350,000 titles and over 400,000 references. It is the work of a trained staff of indexers who have spent nearly six years in its preparation. Besides the index, this volume contains about 60 pages of Courses of Reading in the various subjects which are treated in the Encyclopedia, grouped together in logical sequence; the divisions and subdivisions of the general subjects which have been treated alphabetically throughout the work, so that those who wish can find complete treatises in every branch of knowledge that has to do with the doctrine, history, and practices of the Catholic Church or with the activity and achievement of its members.

MARRIAGE, ITS ETHICS AND RELIGION. *P. T. Forsyth, M.A., D.D.* (Hodder & Stoughton, \$1.25 net.) Based on a lecture delivered by the principal of Hackney College, for the National (British) Council on morals. Faces the modern problem and makes a contribution to its popular study.

TIFFANY BROCHURE. (Tiffany Studios, New York City.) A beautiful piece of work, rich with reproductions of windows and monuments of artistic value, suggesting, also, how art in painting and architecture may minister to religious education. All who are concerned with new buildings or with improvements should secure this book.

MEN IN THE MAKING. *Ambrose Shepherd, D.D.* (Geo. H. Doran, \$0.50 net.) An example of the work of a distinguished Scotch preacher in addressing young men in a university city.

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THE BUREAU OF INFORMATION

The Central Office acts as a *clearing house* on methods, material, literature and information. All inquiries receive careful attention and are answered by the aid of department officers and specialists and the Exhibit-library. Whenever literature on the subject of inquiry is available it is sent to members using this bureau. The services of the bureau of information are free to all.

THE PERMANENT EXHIBIT

The headquarters of the Religious Education Association are in Rooms 1437-1439 in the McCormick Building at 322 South Michigan Avenue, Chicago. Here with splendid light and convenient and ample room the permanent exhibit has been installed. This exhibit now consists of:

1. A library of over 4,000 books, consisting of works on Bible study, religious and moral education, psychology, etc., and books devoted to the interest of the various departments. The text-book section shows the material now available for use in Sunday schools, colleges, etc.
2. Lesson helps, text-books, outline material and printed matter used in Sunday schools and similar institutions. This is intended to reflect the material available and the best methods.
3. Pamphlets and illustrative material on Moral Education.
4. Periodicals and general literature related to religious and moral education.

The material is arranged so as to be easily inspected by those interested. All are invited to visit and use this exhibit freely.

CONFERENCES AND CONVENTIONS

Local conferences are arranged in any city on the request of groups of members. The annual conventions, at which members have special privileges, already have an international fame for their splendid array of noted speakers, the importance of the topics discussed and the character of the attendance. Each convention program includes over 100 speakers and thirty different meetings.

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 RUGH, PROF. CHARLES E. (1918), University of California, Berkeley, Calif.
 SANDERS, FRANK K., Ph.D., D.D. (1916), Board of Missionary Preparation, New York City.
 SCHROFF, MRS. FREDERIC (1919), President National Council of Mothers, Philadelphia, Pa.
 SCOTT, PROF. COLIN A., Ph.D. (1915), Boston Normal School, Boston, Mass.
 SHARP, PROF. FRANK C., Ph.D. (1916), University of Wisconsin, Madison, Wis.
 Sisson, PROF. EDWARD O., Ph.D. (1915), University of Washington, Seattle, Wash.
 SOARES, PROF. THEODORE G., Ph.D., D.D. (1921), University of Chicago, Chicago, Ill.
 SQUIRES, PROF. VERNON P., M.A. (1920), University of No. Dakota, Grand Forks, N. Dak.
 STARBUCK, PROF. EDWIN D., Ph.D. (1917), State University of Iowa, Iowa City, Iowa.
 STEWART, PRES. GEORGE B., D.D. (1915), Auburn Theological Seminary, Auburn, N. Y.

ST. JOHN, PROF. EDWARD P. (1918), Hartford School Religious Pedagogy, Hartford, Conn.
VOTAW, PROF. CLYDE W., PH.D. (1917), University of Chicago, Chicago, Ill.
WEIGLE, PRES. LUTHER A. M.A. (1920), Washburn College, Topeka, Kas.
WINCHESTER, REV. BENJ. S., D.D. (1917), Educ. Sec'y Cong. S. S. and Pub. Soc'y, Boston, Mass.
WOOD, PROF. IRVING F., PH.D. (1919), Smith College, Northampton, Mass.

The program for the regular morning and afternoon sessions of the Eleventh General Convention of the Religious Education Association was prepared by the officers of the Council, and responsibility for the same was vested jointly in the Council, the Department of Universities and Colleges, and the general officers of the Association. The program consisted of thirty-three papers in seven sessions during three days, held in Lampson Lyceum, at Yale University, and twelve addresses in the night sessions at Woolsey Hall, on the general theme "The Relation of Higher Education to the Social Order."

The first meeting of the Council, as part of the program of the convention, was held on Thursday, March 5, at 9:30 A. M. in Lampson Lyceum, of Yale University.

The business meeting of the Council was called to order by Pres. Elmer E. Brown, president of the Council, in Lampson Lyceum, Yale University, March 5. It was moved that the record of the preceding year be taken as read and approved. The motion was carried. Messrs. Coe, Starbuck, and Wood were appointed a committee on members and officers. It was voted that the business of the meeting be postponed till the following day, at the close of the morning session. The meeting then adjourned.

Elections to the Council were made as shown in the list of members above.

It was voted and carried that the Council take for its study during the following year the topic: "The Training and the Supply of Professional Workers in Religious Education."

It was moved and carried that the Council recommend to the Department of Universities and Colleges the carrying on during the next year or years of the studies on the Social Aspects of the College Life. If that department does not respond to the project it is then recommended that the Executive Committee of the Council consider the continuation of the research itself.

It was moved and carried that the Council recommend to the Executive Board that the topic of Child Welfare be made the topic for the general program next year.

It was moved and carried that the selection of a person for the next annual survey in 1915 be referred to the Executive Committee of the Council.

They also voted to recommend for the subject of the convention in 1916, The Home in Relation to the Social Order.

IRVING F. WOOD, *Recording Secretary*.

UNIVERSITIES AND COLLEGES

Officers.

Chairman—William H. P. Faunce, LL.D., President Brown University, Providence, R. I.

Recording Secretary—Mary E. Wooley, LL.D., President Mount Holyoke College, Mt. Holyoke, Mass.

Executive Secretary—Edwin D. Starbuck, Ph.D., Professor State University, Iowa City.

Additional Members of the Executive Committee

Dean T. F. Holgate, LL.D., Northwestern University, Evanston, Ill.

President John H. T. Main, LL.D., Grinnell College, Grinnell, Iowa.

Chaplain Raymond C. Knox, Columbia University, New York.

All meetings of this department at New Haven were merged with those of the Council into the program for the day sessions.

BIBLE TEACHERS IN COLLEGES

Officers.

Chairman—Dr. F. K. Sanders, Director Board of Missionary Preparation, 25 Madison Ave., New York City.

Recording Secretary—Prof. Frank L. Jewett, Austin, Texas.

Executive Secretary—Prof. Charles F. Kent, Yale University.

Additional Members of the Executive Committee.

Prof. John P. Deane, Beloit College, Beloit, Wis.

Pres. S. E. Price, Ottawa University, Ottawa, Kans.

Prof. J. B. Tidwell, Baylor University, Waco, Texas.

Prof. William J. Hutchins, Oberlin College, Oberlin, Ohio.

The annual meeting of the Department of Teachers of the Bible in colleges and universities was held at the Hotel Taft, in New Haven, in connection with the general meeting of the Religious Education Association.

No attempt was made this year to hold regular sessions of the Department, in order that the full strength of the gathering could be given to the principal sessions. About forty, however, gathered for luncheon and the discussion on plans of work for the ensuing year, and held a very profitable session.

Professor Kent reported informally on the midwinter meeting of eastern Biblical instructors at Columbia University, strongly emphasizing the valuable discussions regarding curriculum problems.

The departmental members present voted to recommend to the Executive Board that the title of the department and its scope be enlarged so as to include the teachers of the Bible in secondary schools and their problems.

It was also voted to hold at least two full sessions independently next year at Buffalo.

The officers elected were: President, Dr. Frank K. Sanders, of Board of Missionary Preparation, New York City; secretary, Dr. Eliza H. Kendrick, of Wellesley College, Wellesley, Mass.; members of the Executive Committee: Professor Charles Foster Kent, of Yale, Professor Fred B. Hill, of Carleton College, Michigan, and Professor Frank L. Day, of Randolph Macon College, Virginia.

President Sanders then read a paper on the immediate problems of the college Biblical field, and how to meet them. He specified six of these.

First, the problem of standardizing the curriculum of Bible study in our colleges and universities, involving a determination of what the college teacher has a right to expect from the secondary school graduate, of the relative minimum amount of time which should be asked for, of the objectives to be magnified by the college teacher, and of the courses best adapted to attain these ends, within the specified time.

Second, the problem of standardizing the organization of departments of Biblical literature.

Third, the problem of the recognition of allied interests, and of provision for them. Under this, the question was raised whether departments of Biblical literature should not develop into departments of religious education or of religion.

Fourth, the problem of the wise adaptation of courses and methods to students of various ages and classifications. This involves a differentiation between work offered to freshmen and sophomores and that thrown open to upper-class men. It also involves a similar differentiation between work done in secondary schools and that done in colleges.

Fifth, the problem of interesting a greater number of students in Biblical work, and

Lastly, the problem of organizing for greater efficiency. It seems essential to organize for at least four purposes—

(a) In order to make a survey of the college field so as to know its actual conditions. Last year for the first time a fairly accurate list of Biblical teachers in North America was completed. Such a list is invaluable, but it is only a beginning of information.

(b) The provision of the working tools essential to the best results in college and university and Biblical work.

(c) A wiser co-ordination with the voluntary Biblical work of student associations.

(d) An attempt at the standardization of departments of Biblical literature, in accordance with well defined principles.

CHRISTIAN ASSOCIATIONS

Officers.

Chairman—Miss Caroline B. Dow, International Y. W. C. A., New York, N. Y.

Recording Secretary—Clayton S. Cooper, Washington, D. C.

Executive Secretary—M. A. Honline, Ph.D., Secretary for Religious Education, International Y. M. C. A., New York.

Executive Committee.

The officers.

Y. W. C. A. Committee—Misses Emma Hays, Helen A. Davis, Ethel Cutler, Anna Rice, Mrs. Emma F. Byers.

Y. M. C. A. Committee—Dr. Frank H. Burt, D. R. Porter, H. S. Elliott, E. L. Shuey, H. Dickson, M. H. Bickham and H. T. Williams.

Church Directors.

Officers of the Association of Church Directors of Religious Education elected at the New Haven Convention:

President—Rev. Harry Hopkins Hubbell, Lafayette Ave. Presbyterian Church, Buffalo, N. Y.

Vice-President—Rev. B. W. Merrill, Jarvis Street Baptist Church, Toronto, Canada.

Secretary-Treasurer—Miss Mary Lawrence, First Congregational (Unitarian) Church, Providence, R. I.

THEOLOGICAL SEMINARIES

Officers.

Chairman—Prof. Frank H. Ward, Chicago.

Recording Secretary—Prof. W. A. Weber, Dayton, Ohio.

Executive Secretary—Prof. T. G. Soares, Chicago.

Executive Committee

The officers.

Pres. E. Y. Mullins, Louisville.

Prof. H. P. Smith, Meadville, Pa.

Prof. N. W. Jacobus, Hartford, Conn.

Pres. W. A. Shanklin, Middletown, Conn.

CHURCHES AND PASTORS

Officers.

Chairman—Rev. William P. Merrill, D.D., Pastor Fifth Ave. Presbyterian Church, New York.

Recording Secretary—Rev. T. Albert Moore, D.D., General Secretary Department of Moral and Social Reform, Methodist Church of Canada, Toronto, Canada.

Executive Secretary—Rev. Carl D. Case, Ph.D., Buffalo, N. Y.

SUNDAY SCHOOLS AND TEACHER TRAINING

Officers

Chairman—Prof. Norman E. Richardson, Boston School of Theology, Boston, Mass.

Vice-Chairman—Rev. W. E. Gardner, General Board of Education, Protestant Episcopal Church of New York City.

Recording Secretary—Rev. C. E. Frank, Director of Religious Education, Delaware Avenue Baptist Church, Buffalo, New York.

Executive Secretary—Rev. J. W. F. Davies, Winnetka, Ill.

Executive Committee

The officers.

Mr. John L. Alexander, Secretary of the Secondary Department, International Sunday School Association, Chicago, Ill.

Rev. E. Morris Fergusson, Educational Secretary, Presbyterian Board of Sunday Schools, Philadelphia.

Herbert L. Hill, Secretary of New York County Sunday School Association, New York City.

PUBLIC SCHOOLS

Chairman—Nathaniel Butler, LL.D., Director, Secondary School Relations, The University of Chicago.

Executive Secretary—William C. Bagley, Ph.D., Dean, Dept. of Education, The University of Illinois, Urbana, Ill.

TRAINING SCHOOLS

Chairman—Rev. J. E. McCulloch, Nashville, Tenn.

Recording Secretary—Mrs. Mary C. Reynolds, Baptist M. T. School, Chicago.

Executive Secretary—Gaylord S. White, Secretary Union Settlement, New York City.

Executive Committee

The officers.

Dr. T. J. Riley, St. Louis, Mo.

Miss Mariah L. Gibson, Kansas City, Mo.

Prof. Charles T. Lane, Hartford, Conn.

Dr. Chalmers Martin, Wooster, Ohio.

DEPARTMENT OF SOCIAL SERVICE

Chairman—Rev. Samuel Z. Batten, D.D., Philadelphia.

Recording Secretary—Rev. Orlo J. Price, Ph.D., Lansing, Michigan.

Executive Secretary—Rev. Richard H. Edwards, Secretary International Student Y. M. C. A., New York.

Executive Committee

The officers.

Rev. F. M. Crouch, Brooklyn, N. Y.

Rev. Chas. S. McFarland, Ph.D., New York, N. Y.

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